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The CHRISTIAN CENTURY

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Which Way to End War?
An Editorial

Protestantism and the Public School
By Charles Clayton Morrison

Abrogate the India Pledge!
An Editorial

Fifty Millions at Communion
By Raymond W. Albright

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In This Issue

CHARLES CLAYTON MORRISON

has for many years in his writings and in addresses at universities and teachers' convocations advocated the inclusion of religion in public education. He has reduced his thesis on this subject to an article for his current series, "Can Protestantism Win America?"

RAYMOND W. ALBRIGHT

is professor of church history in the Evangelical School of Theology, Reading, Pennsylvania. For a time he was a member of the faculty of Temple University, and he is the author of historical books on the Evangelical Church.

RENWICK C. KENNEDY

served for three years in the army, 20 months of that time in Europe with the 102nd Evacuation Hospital. Upon his discharge last November, he resumed the pastorate of the Associate Reformed Presbyterian Church of Camden, Alabama.

HERMAN J. KREGEL

is Protestant chaplain for the first cavalry division now stationed in Tokyo. Before entering the ministry, Mr. Kregel was a newspaperman.

ADIEL J. MONCRIEF

recently came from Toronto to the pastorate of First Baptist Church, St. Joseph, Missouri. A former correspondent of The Christian Century in Georgia and Florida, Mr. Moncrief will now serve in similar capacity for the middle Missouri valley.

CORRECTION

William Foxwell Albright (not W. E., as the book review in last week's issue was signed) has been a professor at Johns Hopkins University since 1929, and is still there. His connection with the Oriental Institute at the University of Chicago was as visiting professor, and only for the winter quarter of this year.

The CHRISTIAN CENTURY

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April 17, 1946

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Contents

Editorial

Editorial Paragraphs 483
Abrogate the India Pledge! 486
Which Way to End War? 487

Quintus Quiz: They Get No Medals 489

Contributed Articles

Protestantism and the Public School, by Charles Clayton Morrison 490
Fifty Million at Communion, by Raymond W. Albright 493
The Conqueror, by Renwick C. Kennedy 495

Books

The Liberal Tradition, by William Aylott Orton 497
Books in Brief 498
Books Received 498

Correspondence 499

News of the Christian World

Tokyo 510
New York state 501
Chile 502
England 503
St. Joseph, Mo. 504
Los Angeles 505
New York 506
Chicago 507
Indianapolis 508
Seattle 509
The Church Roll 510

Current Feature Films 510

Calendar of Coming Events

April 21. Easter.
April 21. Chicago Sunday Evening Club; Laurence M. Gould, speaker.
April 22-25. Spring Convocation, Colgate-Rochester Divinity School, Rochester, N. Y.
April 23-24. National Conference of Church Leaders Race Relations Meeting, Lincoln University, Pa.
April 23-26. National Council on the New Approach to the Alcohol Problem, Chicago.
April 24. Central Methodist Church, Detroit, Lecture Course; Martin K. Bovey, speaker.
April 24-26. Associated Church Press, Washington, D. C.
April 24-May 5. National Association of Evangelicals Conventions, Minneapolis.
April 26-28. Methodist Student Movement State Conferences, East Lansing, Mich.; Kent, Ohio.
April 27-29. United Stewardship Council Spring Session, Columbus, Ohio.
April 28. Chicago Sunday Evening Club; George A. Buttrick, speaker.
April 28-30. Lutheran Seminar, Champaign, Ill.
April 29. Chicago Tract Society Annual Meeting, Central Y. M. C. A.
April 29-30. Annual Convention, Pennsylvania Council of Churches, Harrisburg.
April 29-May 1. Nebraska Synod, United Lutheran Church, South Sioux City.
April 29-May 1. Washington-North Idaho Disciples of Christ Ministers' Parliament, Yakima, Wash.
April 29-May 2. Kansas Synod, United Lutheran Church, Chapman.
April 30-May 4. School for Ministers' Wives, Grailville, Loveland, Ohio.
May 1-18. General Conference, Colored Methodist Episcopal Church, Church Lane Tabernacle, St. Louis.
May 2-4. Iowa Baptist Sunday School Convention, Des Moines.
May 3-4. Southwest Interseminary Conference, Texas Christian University, Fort Worth, Tex.
May 3. South Middlesex Conference, First Parish Church, Weston, Mass.
May 5-12. National Family Week.
May 7-9. Community-Centered Church Convention, Columbus, Ohio.
May 10-17. Presbyterian, U.S.A., women's organizations meeting, Grand Rapids, Mich.
May 12-14. Southern Baptist Woman's Missionary Union Convention, Miami, Fla.
May 14-17. Northwestern District Convention, American Lutheran Church, Fairfield, Wash.
May 15-20. Southern Baptist Convention, Miami, Fla.
May 19-25. Church Conference of Social Work, Buffalo.
May 21-26. Northern Baptist Convention, Grand Rapids, Mich.
May 23. Reformed Church in America, Buck Hill Falls, Pa.
May 29. United Presbyterian General Assembly, Tarkio, Mo.
June 3-8. Methodist Student Leadership Training Conferences, Lake Junaluska, N. C.; Norman, Okla.
June 6-Sept. 6. Seminar on Church Work in Industrial Communities, Detroit.
June 10-13. Methodist Student Leadership Training Conference, Leesburg, Ind.
June 10-19. Methodist Youth Caravan Training Centers, Lake Junaluska, N. C.; Abilene, Tex.
June 12-16. Church of the Brethren Annual Conference, Wenatchee, Wash.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

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EDITORIAL

NOW after the sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his raiment white as snow. And for fear of him the guards trembled and became like dead men. But the angel said to the women, "Do not be afraid; for I know that you seek Jesus who was crucified. He is not here; for he has risen, as he said. Come, see the place where he lay. Then go quickly and tell his disciples that he has risen from the dead, and behold, he is going before you to Galilee; there you will see him. Lo, I have told you." So they departed quickly from the tomb with fear and great joy, and ran to tell his disciples. And behold, Jesus met them and said, "Hail!" And they came up and took hold of his feet and worshiped him. Then Jesus said to them, "Do not be afraid; go and tell my brethren to go to Galilee, and there they will see me."

Seventh Week In Lent

Matt. 28:1-10 in the Revised Standard Version of the New Testament. Copyright 1946 by the International Council of Religious Education and used by permission.

Conscription Foes Show Strength

AN ELEVENTH-HOUR upset in Congress made Army Day a gloomy celebration for those military leaders who seek to impose a permanent system of conscription on the United States. International tension over the Iranian issue had eased as a result of the compromise worked out in the Security Council. Public jitters over the Canadian spy scare had worn off. As a result of widespread demand from the country, hearings before the House military affairs committee had been extended much longer than the big-army forces desired. These hearings gave church, labor and agricultural opponents an opportunity to be heard. They took advantage of this opportunity and the hearings, instead of dwindling down to a tired echo, became the sounding board of a thundering wave of protest. Congress, with its eye on the coming elections, had long since indicated that no such plan as that proposed by the President for universal training would receive its approval at this session. Now it turned against the army's frantic effort to secure an extension of the Selective Service Act, which is scheduled to expire on May 15. In a last-minute reversal which took place on Army Day, the House committee eagerly turned to a proposal introduced by Representative Harness, to suspend any action on the draft until next February. The draft machinery would be kept intact, according to this plan, but only for the purpose of registering 18-year-olds. Conscription would stop. The hearings revealed that the army still has 2,465,000 men in uniform, and that it will have more than 1,500,000 in service by the middle of the summer. This will provide more men than will be needed by the armies of occupation or by our contingent of the international force, still to be formed, of the United Nations.

Plan Naval Display In European Ports

THIS SUMMER American warships will tour the ports of Europe in numbers never before seen in that part of the world in time of peace. According to Admiral H. J. Hewitt, commander of the United States naval forces in Europe, the coming months will witness a continuous parade of fighting craft to that continent. Thus our government plays power politics abroad while at home it engages in diplomatic double-talk concerning our obligations to the United Nations. Admiral Hewitt declares that our ships are "showing the flag" abroad. That is pure eyewash. They are showing our guns. In an arrogant display of armed might, the navy is carrying out a vast program of militaristic intimidation. From the Mediterranean to the Baltic it is engaged in the provocative business of saber-rattling before a neighbor's door. The visit of the battleship Missouri to Turkey and the eastern Mediterranean is to be followed by the appearance of American squadrons at Piraeus, Naples, Algiers and Tangiers. The admiral declares that our ships are showing "that we have a continued interest in the Mediterranean." That will be

understood to mean that the American nation is committed to backing Britain against Russia in that strategic area. What right does he or any other admiral have to make such a statement? The only valid basis for an American policy of policing the eastern Atlantic and its connecting waters would be an assignment to such a responsibility by the United Nations. That assignment has not yet been made. Until it is made, the right place for our ships is at home.

Approve Mission To Japan

AN EVANGELISTIC mission composed of eminent scholars and other Christian leaders will leave for Japan some time this summer or next fall if one of the most important actions of the recent Foreign Missions Conference bears its expected fruit. In view of the fact that Emperor Hirohito has renounced his claims to divinity and the government has withdrawn its support from State Shinto, Japan is today perhaps the most promising place in the world for the expansion of Christianity. This was pointed out by Dr. Luman J. Shafer, chairman of the Japan committee of the F.M.C. and a member of the delegation of four American churchmen who visited Japan last fall. Clearance for the new mission must of course be made with Japanese church leaders, but there can be little doubt that they will welcome it. Its chief obstacles are likely to be encountered here. Owing to the great shortage of both food and housing in Japan, the mission must necessarily consist of only a few men and women. Who shall they be? The most certain way to compromise the group before it starts will be for churches to compete to place persons of their choice on the mission and to criticize it if one or more of its members does not conform to this or that school of thought. Because the mission must be small in numbers, it will be impossible for every point of view to be represented. In making its choice, we urge the Japan committee of the F.M.C. to disregard party or denominational lines and to select the persons who are best fitted to carry the tremendous responsibility which this mission will bear. This will be possible only if the churches uphold its hands with their cooperation and their prayers. Why not proceed on the assumption that this support will be forthcoming in full measure?

Everybody Wins on Iranian Issue

EVERYBODY won—but especially Russia. She has got the oil she wanted, and got it by an agreement made with the Iranian government while Russian troops were in Iran. U.N. won in that it continued to exist and to function after the Russian representative walked out, and in that it did hear Iran's case in spite of Russian objection—not that it affected the outcome. Russia won by arriving at a private settlement of its discussion with Iran. But again, U.N. won by getting from both parties, and not from only one of the disputants as at first, a statement that an agreement had been made. It is perfectly fair that Russia should get a share of Iranian oil. Great Britain and the United States already have theirs. It is to the economic advantage of Iran that her oil should be developed and marketed. But the method by which Russia has made her deal is something else. She had agreed to withdraw her troops by March 2 and she did not do it. When this matter was brought up for discussion in the U.N. council, Gromyko (speaking the words dictated from Moscow) asserted that Russia and Iran had already reached an agreement and demanded a postponement of the council discussion until April 10. On the refusal of this demand, he withdrew, Iran's case was presented, and the Iranian premier issued a statement that no agreement had been reached and no negotiations were in progress. Now comes the announcement from Iran that an agreement has been reached, one from Russia that her troops will be out by May 6, one from the U.N. council that the topic is on its agenda for that date, and everybody seems satisfied, except that Russia now insists that the subject should not be taken up at all because the slate is clean. It would be, except for two facts: (a) Whatever agreement now exists was made under duress and at a time when the premier of Iran said no negotiations were going on. (b) The fundamental law of Iran declares that no valid treaty can be made with any government while its troops are on Iranian soil. The announced settlement cannot be more than an agreement to make an agreement on certain specified terms as soon as it becomes legally possible to make it. This evasion parallels the action of the (doubtless fictional) judge who stated that he would take a case under advisement until next Tuesday and would at that time give a decision in favor of the defendant.

Let the Churches Deal With Collaborators!

DIFFERENCES between the American occupation policies in Germany and Japan now seem likely to involve differing attitudes toward the churches in those countries. Reports coming through Religious News Service indicate that the American military government in Germany may soon attempt to extend its denazification program to the Evangelical Church. Captain D. F. Kenny, who administers religious affairs in the northern part of the American zone, charges that this church is not moving rapidly enough against pastors suspected of collaboration. He says that our authorities have not yet issued a blanket order of dismissal of collaborators, but that "the churches must establish the innocence of suspected nazis." This is an astounding statement from a man who represents a country where the exact opposite is accepted as a fundamental principle of justice. Under our law, a man is presumed to be innocent until he is proved guilty. The Evangelical churches in this area have already expelled 65 "German Christian" pastors as "unfit to proclaim the gospel." In view of their record, they may safely be left to deal with the younger pastors who once joined the nazi party and then turned against it and fought with the Confessional Church for Christian freedom. The wiser American authorities in Japan are allowing just that to occur, as the report on page 501 of The Christian Century shows. An important struggle is going on in the Kyodan, or United Church of Christ in Japan, which was formed under government pressure in 1940. The head of the church,

the Rev. Mitsuru Tomita, is under fire because he held his position during the war. Recently 35 pastors asked him to resign so that a more democratic constitution can be drawn up. The occupation authorities are maintaining a "hands off" policy and permitting the church to settle its own affairs. That is what should be done in Germany.

Co-ops Open Way for Food Shipments

SHIPMENT OF FOOD packages for the relief of famine-stricken individuals and groups in seven European countries can now be made through the Cooperative for American Remittances to Europe. This non-profit organization, known as "CARE," has been launched by the consumers' cooperative movement acting in behalf of 24 of the major organizations in the field of foreign service. It will make food-package shipments to Poland, France, the Netherlands, Italy, Finland, Czechoslovakia and Norway. Negotiations are under way to assure duty-free entry of all packages, and other countries will be added to the list soon. Fiorello La Guardia, the new director-general of UNRRA, has given the organization his blessing and urged people to use this service to supplement what UNRRA can do. Each package will weigh 49 pounds and will contain carefully selected foodstuffs and other needed supplies, such as canned meats, cereals, evaporated milk, butter, cheese, fruit jams, sugar and candy, paper towels and soap. For $15, individuals and groups may send such a package to any person in the countries named. Remittances must be accompanied by an application form, which may be secured from cooperatives, churches or labor unions, or directly from CARE, 50 Broad Street, New York 4, New York. All who desire personally to lend a hand at alleviating some of the misery of these war-torn countries will welcome the appearance of this completely trustworthy agency. They will use its facilities and will hope that it may soon overcome the governmental obstacles which stand in the way of sending such personalized expressions of good will to individuals or groups in other countries in Europe and Asia.

Churches Seek Amnesty For Draft Prisoners

ON APRIL 5 the Federal Council of Churches formally requested President Truman to grant a general amnesty for all conscientious objectors to war who have suffered imprisonment since the passage of the Selective Service Act. This move is consistent with the actions of a number of church bodies and should receive general support. The request covered not only the 3,000 men who remain in prison seven months after the end of the war. It also asks the President to lift the brand of felony from the 3,000 who have served their sentences or have been released on parole. Unless a presidential amnesty is granted, all these men will suffer through the rest of their lives under the economic and political disabilities imposed on felons. While these disabilities vary in different states, they are serious enough in all states to constitute a lifelong handicap. Such professions as law and medicine are forbidden to felons in many states; voting rights are withheld in others, access to the civil service is barred in others. Why should a nation which has released political prisoners in the defeated countries continue to incarcerate its own men whose only crime is fidelity to conscience? Last Christmas, President Truman proclaimed a full pardon for thousands of ex-convicts who served in the armed forces after the prisons were opened for that purpose during the war. Why should he not now declare a general amnesty for conscientious objectors to war? Recently the Supreme Court of the United States ruled for the first time that registrants had the right of legal defense in criminal prosecutions brought against them for alleged violations of the Selective Service Act. Since this ruling did not come until thousands of men had been incarcerated, it is obvious that a large number of those in prison were sent there in violation of their now admitted civil rights. The only way the wrong that has been done these and other men can be remedied is through a presidential amnesty.

Rationing Only Answer To Food Hoarding

INSTEAD OF CUTTING down consumption, President Truman's appeal to the American people to help avert famine abroad resulted in the reappearance of hoarding. According to Harold Fleming of the *Christian Science Monitor's* staff in New York, the "pussy-footing program of food conservation," in which the President called for "a little saving on this and a little saving on that," caused American housewives "to go down to the grocery store and lay in more food against the prospect of future shortages. So say the food trades. Demand for flour and fats, so far, has been increased, not decreased, by the appeal." This is an appalling, though not a surprising, development. It reveals how callous and hard wartime regimentation and propaganda have made the average citizen. It also shows that the churches have failed to awaken the conscience of the nation. Now we shall have to confront the terrible consequences of that failure. We must return to rationing. Such action will take time, and millions will pay with their lives for the delay. But no other course will enable the American people eventually to meet the world-wide threat of famine, which will be as menacing a factor next winter as it is now. By that time the full story of the catastrophe which is now taking place will be inescapably borne in on the American mind. Unless rationing is in force then, the people are as likely as not to take action against those who failed to advocate it in time.

Mennonites Disappear From View in Russia

DURING the war the final act of a tragedy covering two centuries appears to have been enacted in the Ukraine and in Siberia. The disappearance from the former region of the final remnants of the Mennonites who settled there in 1770 represents one more triumph of the Leviathan state over a community of Christians. The first settlement of Mennonites was promised religious toleration and exemption from military conscription. That promise was kept for a century and the community grew to include

45,000 people. Then the Russian government sought to go back on its promise and the Mennonites prepared to leave. A compromise was worked out which permitted the men to work in the forests and in peaceful pursuits of a character similar to the "work of national importance" permitted under the United States Selective Service Act of 1940. This arrangement was in force until it was abrogated by the present government of Russia, which began a series of moves designed to break down this core of resistance to the totalitarian state. According to reports which have now begun to appear in the *Mennonite,* the recent war completed the process of attrition and brought an end to this community. Nearly all the Mennonite men between 15 and 60 were scattered across Siberia during the 1933-34 campaign of the Russian government to industrialize agriculture, which resulted in the starvation and deportation of millions of Ukrainian farmers. When the Germans retreated from the Ukraine during the war, they carried with them surviving members of these families. Families have been broken up without hope that their members will ever be reunited. Large numbers have died. One who managed to return to his former home found "nothing but ashes."

Abrogate the India Pledge!

THE ATTITUDE of Christian missionaries toward the movement for Indian independence has an important bearing on the future of Christianity in Asia. It is therefore unfortunate that Indian nationalists interpret the missionaries' attitude as one of hostility. They cite in support of their view the "India pledge" which all boards and their employees who work in that country are required to sign. No friend of Indian freedom, they insist, would sign a commitment which they maintain is an undertaking to support *British* government for India. The fact that this pledge is asked and given is accepted as all the evidence needed to prove that Christianity is an adjunct of Western imperialism.

We are not here discussing whether this view is justified by the facts. We merely affirm that this belief is widely held by nationalist leaders and by the rank and file of their followers, and that the holding of this belief will entail the most serious consequences when the people of India come into position to dictate the terms on which missionary work may be carried on in their country. That time is now in sight. The British cabinet officers who are holding conversations with Indian leaders in New Delhi are operating under orders to make way for self-government, either within or outside the empire. The overwhelming majorities being registered by nationalist leaders in the elections which are now almost completed clearly indicate which way India will go. The time that remains for Christian missions to prepare to deal with an autonomous and self-governing India is rapidly running out.

That part of the missionary movement which is based in America has realized this for some time. Early in 1945, at the Toronto meeting of the Foreign Missions Conference, representatives of 126 Canadian and American mission boards repudiated the India pledge and asked to be released from the obligations it imposed. This action was soon supported by the National Christian Council of India. The expectation was that it would be approved by the recent Geneva meeting of the International Missionary Council. Instead, it ran into opposition, chiefly centering in Dr. Norman Goodall, the new British secretary of the I.M.C., and failed of passage.

In place of the action desired by the North American and the Indian representatives to the I.M.C., a resolution was adopted which dodged the real issue and referred the whole matter to further negotiations with the National Christian Council of India. It was recognized that a new regime was in prospect for India but it was thought that the present status of missions vis-à-vis the government should not be changed until a new agreement can be reached with the emerging Indian administration. The recent meeting of the Foreign Missions Conference of North America was given an unilluminating report concerning Geneva's disposition of its previous action, and did nothing further about it.

This inaction was as serious a mistake as Geneva's action. Events are moving with great rapidity toward far-reaching change in India. In this crisis the cooperative agencies of Christian missions, after making a beginning toward a long needed change, have been estopped from taking an action which would have enabled the mission boards to face the new regime without being compromised in advance by the India pledge. The present arrangement with the British government, instead of giving the missionary movement a bargaining point with which to deal with a self-governing India, confronts it with an insurmountable obstacle in such negotiations. It runs squarely counter to the national will. Its exacerbation of an old wound makes it much more likely that the prohibition against the preaching of Christianity and the entry of missionaries which already exists in some Indian states, both Hindu and Moslem, will be extended.

Looking just ahead, the supporters of Christian missions must ask themselves what can immediately be done to remedy a situation which has been allowed to drift dangerously near the point where the future of missions in India is in jeopardy. The first move will be to discover whether the cooperative agencies of Protestant missions can yet act to free missions of the incumbrance which Indians associate with imperialism. Insofar as the International Missionary Council is concerned, the answer is obviously No. At Geneva it chose to go against the desires of its constituent bodies both in North America and in India. Great as are the services which it has rendered and may still render the world mission of Christianity, the council has in this instance clung too close to traditional imperial policy to be of any further assistance.

The position of the Foreign Missions Conference of North America is much less dubious. On a motion made by a representative of a Canadian mission board, it voted more than a year ago to seek release from the India pledge. At its recent meeting, it was not asked to approve the "modification" which Geneva offered as a substitute, and did not do so. The conference is therefore in position to act, either through its India committee, on which all boards having work in that country are represented, or

through its interim body known as the Committee on Reference and Counsel. This it should do without delay. If it hesitates, mission boards should consider themselves free to act independently.

But how? By abrogating the India pledge! By serving notice that on and after a given early date they and their representatives refuse to be bound by it. Their moral right to take such action is unassailable. They have attempted for months to obtain freedom from a commitment which is required in no other country. They have demonstrated that this commitment no longer serves the welfare of either the missionary movement or the Indian people. Now the British government indicates its intention to retire as the paramount power in India. It therefore abandons its right to require a pledge from mission boards to support it as the supreme authority in that land.

The missionary movement has no assurance that anything it may do is certain to avert misunderstanding by Indians of Christians who come from other countries to live and work in India. It cannot insure by any action that they may not be required to endure suffering, hardship or even death. Stormy times are coming in India, no matter what steps are taken to smooth the way of transition from British to Indian rule. But the mission boards have the obligation to clarify the position of their representatives in India so that, if they are called on to bear a cross, they will do so as ambassadors of Christ and not as emissaries of an imperial system whose day is nearing its end.

Which Way to End War?

TWO VOICES spoke to the nation last week. Both were trying to point the way to the same goal—a lasting peace. Both affirmed their loyalty to the United Nations as an instrument of peace. But while the civilian President of the United States tried to persuade his countrymen that peace may be attained and made secure only by amassing vast military power, the general of the armies of the United States called on the nations to renounce war and to gain peace by reliance on world law and by abandonment of the rule of force. Recent history has shown few more startling contrasts than that between the speech delivered at Tokyo on April 4 by the military man, General MacArthur, and that delivered two days later at Chicago by the civilian, President Truman.

Striking as were the surface contrasts, the importance of these two speeches will not be grasped unless it is seen that their divergence went down to the very foundations of the thinking on which the speakers are basing their leadership. The President and the general are poles apart, not only in their approaches to the requirements of immediate action in behalf of peace, but far more importantly in their underlying conception of the nature of the contemporary world. This profound difference, we believe, grows out of the fact that to Mr. Truman the atomic age is still little more than a name, while to General MacArthur, the philosophic warrior, it is a reality which leaves men with no alternative to peace but suicide. Neither Mr. Truman nor General MacArthur wants war, but Mr. Truman is still living in a departed age which thinks only that if war comes the nation must win it. General MacArthur knows that if war comes there will be no victor; man and all his works will go down in a common catastrophe.

Where President Truman and General MacArthur differ vitally is in their conceptions of the nature of power. What is power in the atomic age? For President Truman, power is still old-fashioned military strength. It is the overwhelming navy he called for in his Navy Day address. It is the overwhelming army he has now envisaged in his Army Day address. It is the projection of conscription into the future. It is putting every American boy into uniform at 18, and subjecting him to military discipline. It is tightening up the organization of the bickering armed services. It is an America so armed, so ready for instant hostilities, that it will overawe the rest of the world—and of course, specifically, the Russians. That is power to Mr. Truman, and the unfortunate likelihood is that this is the conception of power which holds sway in the thinking of a majority of his countrymen.

Parenthetically, it may be said that to make plausible this conception of power the President was forced, in his Chicago speech, to resort to certain claims that constitute almost fantastic distortions. When he spoke of every boy under his program of peacetime military training being "ready to take his place and go forward . . . immediately" in modern battle, when he declared that such a program would train these youths in "whatever is required in modern warfare," Mr. Truman should have been aware that he was promising something his own generals, however great their ardor for the peacetime draft, would have told him is beyond attainment. No army thus enlisted can ever be ready for immediate action. No conscripts with such sketchy training can possibly be prepared to measure up to the requirements of modern warfare. No general today so much as knows what the requirements of modern warfare—atomic warfare—are. But let that pass. The President was trying, at Chicago, to sell a bill of goods. He may be forgiven if, in his attempt to break down the national sales resistance, he oversold his product.

For General MacArthur, power in the atomic age is of an entirely different nature. Just as at the surrender ceremonies in Tokyo bay last August he declared that the problem of lasting peace is essentially theological, so in his speech to the Allied Council for Japan the general showed that he thinks of power today in terms of spirit and purpose. To bring lasting peace to the area of possible conflict for which he is responsible, he places his reliance not on the size of his occupation forces or of the military establishment of the United States that stands behind them but on the spread of democratic institutions and democratic modes of thought.

MacArthur is not trying to overawe or threaten the Japanese into keeping the peace. He is trying to encourage them voluntarily to renounce war and to find their truest self-interest in serving peace. Hence of necessity he places his emphasis on the pursuit of justice and the encouragement of opportunity. The only dependable power in the atomic age, as MacArthur analyzes the character of this new age, is the power that resides in the spreading of

contentment among the common people of the earth. The appeal to force now becomes only the power to commit suicide.

The core of President Truman's thinking, revealed in his Navy Day address at New York and repeated in his Army Day address at Chicago, is to be found in these words:

> We must remain strong because only so long as we remain strong can we insure peace in the world. Peace has to be built on power for good. Justice and good will and good deeds are not enough. We cannot on one day proclaim our intention to prevent unjust aggression and tyranny in the world, and on the next day call for the immediate scrapping of our military might. . . .
>
> We must remain strong in order to retain our leadership and, with all our resources, exercise that leadership on behalf of a world of peace and harmony among all nations and all peoples.

"Justice and good will and good deeds are not enough." So the President of the United States. But according to the commanding general in Japan, nothing but justice and good will and good deeds will prove a power strong enough to keep the peace and preserve men from destruction. Here is the core of MacArthur's thinking, as it leaped out of his Tokyo speech:

> The renunciation of war [as written into the new Japanese constitution] . . . goes yet further in its surrender of the sovereign right to resort to arms in the international sphere. Japan thereby proclaims her faith in a society of nations governed by just, tolerant and effective rules of universal social and political morality and entrusts its national integrity thereto. . . .
>
> The proposal of the Japanese government—a government over people who now have reason to know the complete failure of war as an instrument of national policy—in effect but recognizes one further step in the evolution of mankind, under which nations would develop, for mutual protection against war, yet a higher law of international, social and political morality. Whether the world is yet ready for so forward a step in the relations between nations, or whether another and totally destructive war—a war involving almost mass extermination—must first be waged, is the great issue which now confronts all peoples.
>
> There can be no doubt that both the progress and survival of civilization is dependent upon the timely recognition of the imperative need for some such forward step; is dependent upon the realization by all nations of the utter futility of force as an arbiter of international issues; is dependent upon elimination from international relations of the suspicion, distrust and hatred which inevitably result from power threats, boundary violations, secret maneuvering and violence to public morality; is dependent upon a world leadership which does not lack the moral courage to implement the will of the masses who abhor war and upon whom falls the main weight of war's frightful carnage; and, finally, is dependent upon the development of a world order which will permit a nation such as Japan safely to entrust its national integrity to just such a higher law to which all peoples on earth shall render themselves subservient. Therein lies the road to lasting peace.

General MacArthur then called on all the nations to follow Japan's example in renouncing war and submitting themselves to a world order of law, holding that the idea of an enforced peace through "the pooled armed might" of the United Nations can only be a "temporary expedient." "Another war may blast mankind to perdition," he warned, "but still we hesitate, still we cannot, despite the yawning abyss at our very feet, unshackle ourselves from the past."

Now the question which the people of the United States have to decide is: Which is right, the President or the general? Which proposal—building up the armed might of our nation or general renunciation of war and general disarmament—offers more security? Which is more likely to insure a lasting peace? Which will bring freedom from fear? Under which conception of the nature of power will the suspicions of Russia be the more quickly allayed and the United Nations the more quickly brought to a basis of stable life and effective action?

We do not hesitate to cast our vote for the program outlined by General MacArthur. Aware as we are of the dangerous nature of the present world situation, we would nevertheless place far greater reliance on the sort of preparation for the future which MacArthur has tried out in Japan, magnified to world proportions, than on any resort to military repression. We would vote for the MacArthur idea because it is realistic in its appraisal of the nature of the world today and of the hopes of the common man everywhere. And we would vote for it because we believe that it much more nearly approximates Christian principles and the principles of all high religion.

The concept of power in military terms is an illusion. If it becomes the basis of American policy it will produce nothing but an armament race with Russia. If we rely on arms to make ourselves secure, Russia will do precisely the same thing to make herself secure. If we build up our armed forces, she will build up hers. If we keep manufacturing atomic bombs, she will never rest until she has atomic bombs—and that will be, according to the consensus of scientific opinion, not more than five years hence. If we say we must have bases scattered over all the oceans for the sake of our safety, she will say she must have puppet governments surrounding all her borders for the sake of her safety. She will meet us, move for move, and we shall go on meeting her, move for move, until some day the moves we are making will collide.

What hope we have to escape destruction lies in the totally different approach to the problem of peace indicated by MacArthur. It lies in the mutual renunciation of war, in the reduction and final elimination of armaments and conscript armies, in the encouragement of democratic development all over the earth, in opening the doors of opportunity to all peoples.

What about Russia? Yes, Russia is a great question mark. There has been little in Russia's recent course to inspire optimism regarding her participation in the sort of mutual program on a demilitarized basis that General MacArthur had in view. Today Russia seems mainly determined to compel recognition as a Great Power from all other nations and not to give an inch to any proposals from without which she may regard as a possible encroachment on her absolute sovereignty. In attaining that end she has shown herself capable of gross injustices and high-handedness.

Nevertheless, we believe that the only possible course by which to deal with Russia that does not carry within it the constant danger of war is one compounded of patience, fair—even generous—dealing, care against provocation, removal of all military threats, and provision for the satisfaction of Russia's legitimate desires before impartial international tribunals. Out of such a policy, and the healing processes of time, an understanding and adjustment

with Russia may evolve. Any other course, no matter how impressive the armed might it relied upon, would eventually, we are convinced, lead to war. And war, in the atomic age, is suicide.

They Get No Medals

EDITOR THE CHRISTIAN CENTURY:

SIR: Peace hath its heroes no less than war, but those heroes of peace are often overlooked by a dull world. When for example they begin saying, as they do probably every ten years, that courage has vanished from among men and we need a war to revive it, there is one answer sufficient and convincing: "Have you considered the editors of hymnbooks for the use of a church?"

I do not refer, as you will see, to those who compile what must always be the best of hymnbooks, "Hymns Compiled for Myself." I mean those brave men and women who lay their hands on the ark of the Old Book and dismember and rebuild it. It takes courage of no ordinary kind to put a new hymn into the old collection, or an old one into the new. The hymn that asks to be included will have to pass a severe preliminary testing; as poetry, as theology, as a poem to be sung it will be judged. Some will suspect it of being Barthian, others will contemptuously say "1880"; some will discern in it a leaning toward Catholicism, others will accuse it (a) of being too theological and (b) of not being theological enough; and almost everyone will have some varied reading to suggest. And there are always those who rest content with "I know what I like!"

But great as is the heroism demanded of the selectors, still more must the local minister or choirmaster be of the grand heroic breed. When the church assembles young and old together to decide what it thinks about the book, the chairman must face attacks from many sides.

There will be the old member who does not want his own tastes to be considered, but suggests that certain hymns are sure not to win favor with youth because they lack the manly, virile, adventurous touch. But youth will perhaps assure the old gentleman that they are shocked at his advocacy of such light and frivolous pieces of poetry, and above all they do not want to be credited with the desire to express their high spirits in sacred song. "After all," as many of them put it, "a sing-song is a sing-song and church is church."

So the debate meanders, until it seems to the minister that nothing could solve the problem. In the gentlest faces he sees a fierce gleam of battle when a favorite hymn is attacked. And on the suggestion that a certain tune is no longer in keeping with 1946 taste (it might be very well for 1940) there are ominous signs that the seasoned tenor, who has sung man and boy forty years on the choir, is preparing to defend that tune "to the last ditch," or it might be said "to the last bar."

The chairman shows his wisdom by letting them get their feelings off their chests; but it requires of him a courageous assertion of the true religious spirit not to lay about and sprinkle the floor with human ninepins. He remembers what the schoolboy said of the cat, "The cat has nine lives, but does not need them all because of Christianity." He reminds himself that it is possible to discuss even Christian hymns in a Christian temper. And when a wily saint rises to suggest a motion upon which they would all be agreed, to wit, that a committee be appointed to report after inquiry, "which would take some time, there must be no hurrry . . . ," he moves from the chair that before this suggestion is put they should adjourn the meeting for a fortnight to more thoroughly survey the whole ground. They do this with the unanimous demand that the split infinitive be altered. A cultured church cannot use split infinitives.

It is for things like this that some medals should be reserved.

Ever yours in praise of heroes,

QUINTUS QUIZ.

VERSE

A Miracle

I SAW a miracle today:
Two men from Georgia knelt to pray
At Christ's communion table.
As brothers they approached the throne
To cast their common burden down;
And round them shone a holy light—
For one was black, the other white.

ELIZABETH MONTAGUE SHIMP.

Death of Christ

PILATE made report to Rome,
Such as seemed worth while;
Sealed it, sent it off to Rome
With a weary smile.

That was years and years ago—
When the empire died
On a cross the Romans built
Out of fear and pride.

ARTHUR R. MACDOUGALL, JR.

Come, See the Place

THE CAPTAINS fall asleep beside the stone—
Late by their time, but early by Thine own.
Gone is their world, from atom bomb to spear.
Now let the Kingdom of Thy love draw near.

Within this tomb no man was laid before.
Here is an altar and an open door.
Nothing is left but bread for primal need.
The fire that burns the bloom destroys the weed.

Once more the babels of confusion fall,
The mighty drink the wormwood and the gall.
No street is left to scar the virgin clay.
Here is a garden at the break of day.

EDITH LOVEJOY PIERCE.

Can Protestantism Win America?
Third Article in Series

Protestantism and the Public School

By Charles Clayton Morrison

THE SYSTEM of general education in the United States presents to Protestantism the most formidable magnitude which it confronts as it seeks to win American society to the Christian faith. It also affords a measure and an explanation of the degree in which Protestantism has lost its former ascendancy in the national culture. Our educational system has been the most powerful influence in determining the mind-set of generation after generation of our youth. With respect to religion, this influence has been exercised under a theory of neutrality which has excluded all instruction in religion from general education. Thus, on a vast scale, the mentality of our citizenship has been "neutralized" on a basis of virtual ignorance of the Christian faith and of religion in general.

However, this neutrality is not merely neutral. It is positive. It takes the form of secularism which, when not overtly hostile to religion, is ignorant of it and indifferent to it. Protestantism has been consistently loyal to the public school system. The fact must now be faced that Protestantism has been losing the mentality of one generation after another of its own youth to a powerfully implemented system of education whose end product will be a national community in which Protestantism has, if any place at all, only a marginal or survival position.

Our American educational system was established over one hundred years ago in the sound belief that a democratic form of government resting upon the consent of the governed could be maintained only if its citizens were intelligent, informed and responsive to high ideals. Universal education, provided by the democratic community itself, was the answer to this fundamental need. Prior to this revolutionary decision, education had been chiefly the function of the churches. Protestants welcomed with relief the shifting of the burden of general education from the church to the secular community or the state. They believed that they could supplement the work of the public school with effective religious instruction in the church and the home.

It has now become clear that this division of function between the public school and the churches has not been a success. The modern home is notoriously incompetent in this field. The Sunday school with its one hour a week of religious instruction, by volunteer teachers, under conditions of slack discipline, is barely more than a gesture toward education. It cannot command the respect of pupils accustomed to the vastly superior methods, discipline and prestige of the public school. The result is that the curve of religious literacy and of respect for religion itself has been steadily downward for more than three-quarters of a century. American society has become a secular-minded society.

Protestantism has been greatly weakened in its inner character by this kind of education. Unlike Catholicism, the Protestant churches, as I have just said, have given to the public school their consistent and unreserved devotion. The result is that their own children have been delivered back to their churches with a mentality that is not only unintelligent about religion but relatively incapacitated even to ask the questions out of which religion arises, to say nothing of answering them as religion answers them. This result must not be thought of in terms of *children* only. For these children have become the adult membership of Protestant churches. The mentality of the entire body of American Protestantism has thus been fashioned under the influence of the secularized public school.

I

It is of primary importance to recognize that the prohibition of religious instruction in public education is not due to any objection arising from educational theory. On the contrary, the modern theory of education leaves the door wide open for the teaching of religion. Under this theory, it is just as truly a function of public education to teach religion as to teach any other subject matter in the present curriculum. The theory to which I refer conceives the school as a method of introducing each new generation into the wisdom and the values which the community cherishes. Its function is to provide the growing child at each stage of his growth with the knowledge that will initiate him into an intelligent participation in the cultural values and the practical responsibilities which make up the life of the community. The teaching profession is the expert to which the community commits this infinitely delicate and important business of orienting its children in the world of nature and humanity into which these children have been born.

There are, of course, many other factors besides the school which influence the child's orientation. But the school provides the comprehensive and systematic way by which society opens the doors of its culture and extends its welcome to each new generation. The school is thus a microcosm of the community. Whatever the community holds to be significant in its own life tends strongly to find its way into the pattern in which the teaching profession organizes the curriculum of the school. It is on this principle that the curriculum includes instruction in science, art, economics, politics, history, literature, even business. The curriculum is thus, in theory, a replica in miniature of the common life.

The school sees millions of citizens marching to the polls, and it teaches civics and politics. It sees millions at work in factories and offices, and it teaches economics and business methods. It sees millions entering galleries where sculptures stand and pictures are hung, and it teaches the history and canons of art. It sees throngs crowding great halls where symphonies and operas and

plays are rendered, and it teaches music and drama. It sees all the people living in homes, and it teaches domestic economy. It sees innumerable workers in academic laboratories and technological departments of industry, and it teaches science. It sees its society cherishing great traditions, and it teaches history and literature.

For religion, however, the school has a blind spot. It does not see the millions going to the churches. It does not ask why they go, what is in their minds, what they do in church, what literature they read, how their churches are organized, what social concerns engage them, what differences exist among them, out of what history and tradition all this devotion has sprung, what significance this vast phenomenon of religious faith and organization possesses for democracy and culture. To ask such questions and to answer them is forbidden by our educational system. The school does not know that there is such a thing as religion in American society.

Of course, this does not mean that educational leaders and teachers as individuals do not know. They are, as a rule, religious men and women. I am referring to the educational system and the teaching profession, not to the individual teachers. I believe that most educators see that the ban upon religion is contrary to their own theory. Their pedagogical conscience is restive under an interdiction which violates the integrity of their profession.

II

Protestantism has not been aware of the impossible position in which it has been placed by its loyal support of this system. The exclusion of religion from general education lays upon the churches which support the public school a task which they are unable to perform. The school has the child five days in the week, with homework added. It deals with him on a basis of strict discipline and confronts him with a system characterized by traditional prestige, professional skill and scientific method. In its curriculum he comes into contact with every major social interest—save one. That is religion. The inevitable effect is to create a negative prejudice against religion in the mind of each new generation issuing from the public school. The impression is made that religion is not a significant social interest at all, or at most that it is only a marginal one. The puny efforts of the churches to give religious instruction are measured in the mind of youth over against the formidable institution of public education in which religion has no place.

Religion is thus discounted in the eyes of youth. It does not seem to be important. It lacks social and cultural significance. The public school gives back to Protestantism a generation of youth whose minds have been cast in a secularist mold, and the churches under desultory conditions take one hour a week to recast these minds in a religious mold. It cannot be done.

As far as I can see, there are only two ways out. One is for the public school to open its curriculum to the teaching of religion. The other is for Protestantism to establish its own schools, somewhat on the model of the Roman Catholic parochial schools, and to withdraw its children from the public schools. One or two Protestant denominations have already begun to move in this direction. For Protestantism as a whole to adopt this drastic alternative would mark the collapse of a great American ideal—the ideal of a liberal democracy providing its children with the kind of education which citizenship in a democracy requires. For Protestantism to take its stand beside Catholicism in withdrawing its children from the public schools and educating them in Protestant schools would spell the end of the public school system as we have known it. This would be a tremendous price to pay for the inertia of our educators and the blindness of our clergy. But it might be less costly than to allow the drift toward secularism to continue.

III

I do not believe that the establishment of Protestant parochial schools is a practicable likelihood. This is not because Protestant churches do not have the resources to do it—they are just as able to support their own schools as is the Catholic Church. But they are not likely to assume so great a burden, if for no other reason than that their devotion to their own faith is not equal to it. It must be kept in mind that virtually the entire adult membership of our Protestant churches is the product of the public school. Such a membership cannot be expected to rise to any high responsibility to provide an education for their children which they themselves did not receive.

A way must therefore be found to incorporate the teaching of religion in the public school system, as an integral part of its curriculum, in accordance with modern educational theory, if the downward curve of our culture toward religious illiteracy and secularism is to be arrested. Such a way, I believe, can be found. Its difficulty is, in large part, due to an inherited taboo. If we approach it in the light of modern pedagogical theory and method, and with fresh and open minds, the taboo can be dispelled.

The fact that experiments are being made under the plan of "released time," and that in some cities they have worked well, is encouraging. It indicates the growing consciousness that some way must be found to bring the school into conformity with sound educational theory. Nevertheless, enthusiasm for such schemes must be tempered by an awareness of certain social perils which have appeared in their operation. And the question must be raised whether such schemes do not actually tend to "freeze" the sectarian status quo. The problem and its solution lie deeper than these experiments go. Any device which separates instruction in religious subject matter from general education is not an adequate solution.

The seat of our problem is not in educational theory. Its seat is in the complexities of sectarian forms of religion in the American community. Obviously, no one has the right to demand that the schools be used to indoctrinate their pupils in his sectarian beliefs. But this principle applies also to politics and economics and history and many other subjects. Yet the schools do not exclude political science because the community is divided into Republicans, Democrats, Socialists, Communists and the rest. Nor does it exclude economics because there are

capitalists and New Dealers in the community. If these subject matters can be taught without doing violence to partisan prejudices, religion can also be taught without doing violence to the prejudices of Protestants, Catholics and Jews.

In order to see this as a possibility it is necessary to come to a critical understanding of what is meant by "teaching religion." The problem has been confused by an ambiguity in this concept. It may mean two different things. It may mean the inculcating of religious devotion, together with the indoctrination of particular beliefs; in this sense religion is "taught" in parochial schools. Or it may mean the imparting of knowledge about religion. If by "teaching religion" is meant indoctrination and the inculcation of religious devotion, it is constitutionally impossible in our public schools, and I am glad that it is. The political community, of which the school is an instrument, must keep its hands off the religious devotion of the people. This is a function of the home and the church—a church independent of the state and voluntarily supported by its members.

But if "teaching religion" is taken in the sense of imparting knowledge about religion, it is neither unconstitutional nor impracticable. The Constitution forbids legislation for the "establishment of religion," but it would be absurd to construe this as a prohibition of imparting knowledge about religion. Will any Catholic in the land declare that he does not want his children to know about Protestantism or Judaism? Will any Protestant or Jew confess that he wants his children to be ignorant of the other's faith or of Roman Catholicism?

IV

The function of the school and the function of the church must be kept distinct. I do not advocate worship exercises with devotional Bible reading and prayer in the public school. Indeed, I believe such an introduction of religion into the school system should be opposed. It would be, in principle, the "establishment of religion," which the Constitution forbids. We have every reason to be apprehensive when the state or the political community undertakes to direct the religious devotion of its youth. That way lies totalitarianism. But the imparting of knowledge about religion as a phenomenon of our culture is not to be equated with the inculcation of religious devotion. Religious devotion and commitment fall within the church's function, not the school's.

It may be said that this kind of instruction in religion would still be secular—its end would be knowledge about religion, not religious devotion. This is partly true. All knowledge, insofar as it is purely cognitive, may be called secular. But there are moral and spiritual by-products which flow from a common participation in the pursuit and possession of knowledge. This the school recognizes in its so-called "character education." The criticism of the public school is not directed toward the necessarily secular nature of its pursuit of knowledge, but against the exclusion of the *subject matter* of religion from its curriculum. The possession of knowledge about religion will not, of course, guarantee religious faith or devotion. Neither does knowledge about civics guarantee that one will vote right. But both invest their possessor with intelligence upon which commitment and action may be based.

The churches which deliver their children to the public school for their total systematic education may rightly demand that these children shall be given sufficient knowledge about religion to enable the churches to proceed with their own task of inculcating religious faith and devotion without having to work within a mental vacuum. The church cannot rightly complain of our educational system on the ground of its *irreligion*. It is the *illiteracy* of our "educated" youth with respect to religion which is rightly deplored. And it should be equally deplored in the name of democracy, of general culture, and of educational theory itself, as well as in the name of religion.

If this conception of teaching religion were carefully distinguished from indoctrination and the inculcation of religious devotion, I believe that modern pedagogy, with the collaboration of Protestant, Catholic and Jewish scholarship, could develop a subject matter and a technique of instruction that would give religion the same status in public education which is now given to history, politics, economics, literature and art. Some of these subjects, especially economics and politics, are as controversially "hot" as religion. Yet modern pedagogy possesses a technique by which it is able to teach them with such objectivity that partisan (sectarian) issues involved are transcended and the student is left free to form his own convictions. The same can be done with the subject matter of religion.

But it will require the same kind of professional training that is now given to the pedagogy of other subject matters. And this training can be received only in the colleges where teachers receive their other pedagogical training. Some university or teachers' college has here a great opportunity to make a unique contribution to public education by creating a department in the Pedagogy of Religion, designed to develop a graded body of subject matter and to train teachers in a technique for its presentation.

V

Such a department would require that at least three broadly trained theological specialists—a Catholic, a Protestant and a Jew—be added to the faculty. These should be selected as individuals, without regard to or waiting for any ecclesiastical action or appointment. That is, the project should be, from beginning to end, a pedagogical, not an ecclesiastical, project. It would express, primarily, the conscience of the teaching profession, whose theory of education is distorted by a system which excludes this vast area of the communal culture from general education. Its motivation would derive from the pedagogical faith that this anomalous situation is unnecessary and should be rectified.

Results would certainly be slow. The project would have to begin at zero. Tentativeness and much experimentation would characterize its labors for some years. There would be skepticism among the clergy of all religious bodies, whose knowledge of the flexibility and

resourcefulness of the teaching art is virtually nil. This, however, would not perturb or dissuade a university or teachers' college which once set its hand to this great task. It is in the interest of the integrity of the teaching profession to take the leadership in abandoning the truncated kind of education which an irrational and thoroughly undemocratic tradition now compels them to offer.

There are countless local communities whose religious homogeneity is such that they could safely, and would gladly, open their schools to the experimentation which must necessarily precede the general introduction of religious instruction into the public schools. With several years devoted to the academic development of subject matter and training, a beginning of actual experimental instruction could be made in such communities. When it is once demonstrated that religion can be taught in these easier communities in a manner acceptable to Catholics, Protestants and Jews, and to that portion of the community which is not attached to any faith, the problem will be well on the way to a solution.

If a curriculum embracing the subject matter of religion were developed in the manner I am suggesting, and if teachers were thoroughly trained in a pedagogy based upon it, the particular faith of the teacher would be a matter of relative indifference. There would be no serious reason why Protestant or Catholic or Jewish parents should be disturbed because their children were being "taught religion" by a teacher not of their own faith. There might be occasional violations of the subject matter standardized in the adopted texts, just as there are occasional violations in the fields of economics and politics and history and other subjects, but these would call for discipline of the individual teacher, not for the abrogation of the subject matter.

The time has come to break the taboo against religion in general education. If the churches are not able to show how this absurd interdiction can be broken, let the teaching profession challenge them by showing how it can be done. One thing is sure, Protestantism cannot long maintain its position in American culture while it continues to allow its children to grow up in religious illiteracy. Catholicism, with its parochial schools in which not only knowledge about their religion is imparted, but religious devotion is inculcated, is in a position to take advantage of the vacuum in the general culture, and it is acting accordingly. Until Protestantism awakens to the fact that its position is vulnerable to Catholicism on the one hand, and to secularism on the other, its hope of winning America is a blind illusion.

Fifty Million at Communion

By Raymond W. Albright

WHEN FIFTY MILLION Christians in the United States present themselves before the altars of their churches for holy communion at Easter time, it must be with some real purpose. When more than one-third of our entire population joins in such observance, their reasons for doing so are significant not only to themselves but also to the rest of the community. Those reasons require closer examination than they usually receive.

In the overflowing crowds which will on this one occasion tax the capacity of all our churches there will of course be a liberal sprinkling of Protestants and Catholics who on other occasions throughout the year have had little to do with the church. To many of these the holy communion may mean a rather vague mystery through the observance of which one keeps oneself in acceptable standing as a church member. No doubt many are simply maintaining a family custom. Others are conforming to a social tradition of considerable local importance requiring one's best and newest dress and occupancy of the family pew on Easter Day.

It is doubtful that the holy communion can mean what it should to that portion of our Christian church membership which falls into this class of very irregular attendants. But it is not a negligible fact that these people seek thus to preserve at least a marginal connection with the church. The least that can be said is that they offer a great opportunity for the household of faith. If on this day they are taught the true significance of the holy communion and of the church and its worship, if their lives are touched by a real religious experience, these people may become active participants in the life and work of the church.

For many of our Easter worshipers, the miracle of the eucharist will occur *on* the altar. In the Roman Catholic Church and among those who stress the real corporate presence of Jesus in the sacrament, the great moment occurs when the words of institution are spoken. In keeping with the sacred event, all worshipers fall on their knees and there is a holy hush. The ringing of a bell usually announces the instant when the miracle occurs.

At this point the bread and wine on the altar are believed to become the living body and blood of Jesus Christ. For more than a millennium the Roman Catholic Church has considered belief in this miracle essential to a proper celebration of the holy communion, although the doctrine of transubstantiation was not proclaimed until 1215, when the Fourth Lateran Council made it the official doctrine of the Western church. Now for almost a thousand years the most rigid rules have prescribed the manner in which respect must be shown the transubstantiated elements. It is thought that at the request of medieval laymen, who usually wore beards and mustaches, the cup was withdrawn from the laity. Since then the wine has been consumed by the celebrant alone, except in a few instances where special privilege was

extended with the avowed purpose of winning non-Romans into communion with Rome.

Easter communion for many centuries has been a mandatory observance for Roman Catholics. The faithful, with folded hands pointed upward, approach the altar rail in long lines and kneel down there, waiting their turn to receive the host. Moving rapidly along the rail the priest takes the host between his thumb and forefinger and passes it from the ciborium or goblet-shaped vessel to the communicant's lips. This is done across a linen cloth or, more rarely, a silver paten held beneath the communicant's chin lest a single crumb be desecrated by falling to the floor. After receiving the host, the communicant, with hands still folded, returns to his pew to complete his communion with prayers of gratitude.

Meaning to the Individual

What may and does this holy communion mean to the individual? The miracle has occurred *on* the altar and the individual is a witness of this sublime spectacle. The entire setting and liturgy appropriately magnify his sense of awe. Although this procedure may create a vast gap between the worshiper and his God, it often produces alternate feelings of gratitude and a high sense of personal responsibility. Roman Catholics are required to make a confession before coming to communion. The major theme of the mass and of personal prayers throughout the mass is therefore one of solemn gratitude.

Although the communicant actually eats the host, there remains the very practical question whether in all this Aristotelian realism the individual actually communes with Jesus and shares in the spiritual life that makes him part of the body of Christ which is the true church. Even though he may accept without question the church's doctrine of transubstantiation, one may still inquire: How far does the spectator share in the spectacle which he witnesses?

For the vast majority of Protestants who commune this Easter the miracle in the holy communion will occur *before* the altar. The celebration of communion in our Protestant churches will vary slightly with the denomination. Within the denominations there will be a considerable variety depending largely on the customs of the congregation and the taste of the minister in charge. In the large these services will be informal and will differ from the usual Sunday worship only in that holy communion is added.

Variations in Form

Among Protestants there is today a growing consciousness of the value of liturgical worship or at least of the appropriateness of dignity and beauty in public worship. This carries over into the communion service with many different effects. Increasingly the larger denominations have set competent persons to the task of preparing liturgies in keeping with the traditions of the church and of their own denominational history and principles. Because there are differences within the larger denominations, several of them have adopted alternate liturgies for the service of holy communion from which the minister may select the one he considers most suitable.

In some instances, when the spirit has been willing but the background and factual information weak, attempts at liturgical tailoring have produced forms for the communion service which are indeed "fearfully and wonderfully made." Millions of persons will come to the holy communion in Protestant churches where there will be little or no liturgical order. Instead of the spirit of thanksgiving which has dominated this service through the centuries, there will probably be prayers asking forgiveness in order to prepare individuals for the holy rite. This ought we to do, but we should not leave the other undone. In some cases, such prayers and even the prayer of consecration of the bread and wine may be omitted if the preacher preached a bit longer than he expected or if the church is unusually crowded.

About the only indication that Jesus has come to be present in such a service will be the minister's announcement, "We are now in the presence of the Lord," or "Let us remember that the spirit of the Lord is among us." In such a service, whether or not the worshipers feel the real presence of Jesus depends almost entirely upon whether the minister in sermon and prayer has brought them to this high experience.

Preparation Essential

Protestant desire to avoid all traits of Romanism often runs into the danger of going to the opposite extreme. We must recognize the plain fact that the presence of Jesus is never achieved by mere verbal statement. It requires the most diligent preparation on the part of all involved to realize in the holy communion the spiritual presence of Christ about which Calvin wrote, or to apprehend the meaning of the memorial concerning which Zwingli talked, or to understand the real presence "in, with and under" the sacrament which Luther taught. Failure so to prepare results in great loss both to the congregation and to the pastor.

Absolute uniformity is not necessary. It is possible for Protestants to be very sure of the real presence of Jesus in the holy communion without a uniform rite. When the sincere worshiper approaches the service in faith and with proper preparation, understanding and reverence, he will be conscious of the presence of Jesus Christ. He may be greatly helped in this consciousness if the church building and equipment are appropriate and if the minister in liturgy and sermon gives a leadership which is beautiful and thoughtful. Then the sacrament becomes indeed a means of grace through which one becomes conscious of the presence of Jesus and receives the power and help of God. From the simplest to the most elaborate Protestant service this much should be achieved for each worshiper. When the minister and people are diligent in personal preparation and in their part of the act of holy communion, it will be achieved by far more than is now the case.

If there is all this diversity, then how may we be really sure of the presence of Jesus in the sacrament and of his spirit in and among us? How may the spectator witnessing the miracle *on* the altar share in the experience of one who senses in his own life the miracle which has taken place *before* the altar? In Aristotelian fashion the former

takes and eats the "real body." The latter, in eating something presumably less, remembers his Lord and shares in his spirit which for him is really present. The corporate presence after transubstantiation is believed to be there whether or not any person is at hand to observe it. In the more Platonic Protestant view there can be no real presence unless there be present a person or persons into whom the spirit of Jesus may come and dwell. Does Jesus then come by physical contact or through spiritual perception? This is the age-old problem which Protestants will probably answer again in 1946 by saying that it depends on the faith and training of the person who seeks to find his Lord in the holy communion.

Bernard of Clairvaux in the twelfth century expressed the aspiration of all who observe communion at Easter:

> I confess, I say it to my folly, that the Lord has visited me and that many times. And although he has often entered into me I have never known when he came. I have felt his presence. I remember that he has been present, and sometimes I have been able to foretell his entrance, but never to perceive his coming or going. For whence he came into my soul or whither he went on leaving it and how he entered or departed I confess I am still ignorant. . . .
>
> He did not enter by the ears, for he is without sound, nor by the nostrils, for he is not mingled with air but with the mind, and he made the air, he did not impregnate it. Nor did he enter by the mouth, for he is not food or drink, nor did I detect him by touch, for he is impalpable. How then did he enter? Or can it be that he did not enter because he did not come from without, not being of those things which are without? But neither did he come from within, for he is good and I know that in me there is no good thing. . . .
>
> How then, you ask, when his ways are thus altogether unsearchable, could I know that he was present? In the flight of vices and the restraint of carnal affections I have perceived the power of his virtue. In the examination and reproof of my secret faults, I have admired the profundity of his wisdom. In the amendment, however small, of my ways I have experienced his goodness and gentleness. In the renovation and reformation of my mind and spirit, that is my inner man, I have seen the fashion of his beauty. And as I have reflected on all these things I have been overwhelmed by his greatness.

This is neither Catholic nor Protestant but a well rounded Christian conception. It reveals that in spite of all the differences of approach among them, the fifty million who will come to the holy communion this Easter hold much more in common than they hold in difference. Those common convictions link them together in a bond stronger than that which binds any other comparable group in our nation. The holy communion is a tie which should be strengthened still more in action that will do honor to him whose body is the church.

The Conqueror

By Renwick C. Kennedy

HE IS STANDING on a street corner in Germany. He has been standing there since May 8, 1945. He is a symbolical figure. Taking him by and large, making all the allowances for him that you can, he is more than a little pathetic.

He is the American G.I. He is the enlisted man and the officer. She is the WAC and the army nurse. Grade, rank, branch and sex make little difference.

He is not very neat, not very military in his heavy woolen O.D.'s, wearing his absurd little garrison cap and his blowsy field jacket and his clumsy combat boots. His appearance wins nothing for him from anyone. There he stands in his comfortable, untidy clothes. He came thousands of miles to fight a bloody war. He fought it very well. By virtue of his courage, his numbers, his superb machines of war and his allies he won it decisively.

He is not very clear in his own mind about why he fought, nor about what his victory means. As a matter of fact, he is not much interested in such matters. He knew how to take a German town with his planes and tanks and guns, leaving a pile of ruins when he had taken it. Sometimes he understood the immediate necessity for taking the town, but he seldom understood why he was in Europe taking German towns at all. The draft caught him, he was inducted into the army, and after a while he found himself taking German towns. He does not understand much more than that about it, and is not concerned to understand more.

His interests are more primitive. They are chiefly three: (1) to find a German woman and sleep with her; (2) to buy or steal a bottle of cognac and get stinking drunk (or a bottle of schnapps, vodka, kirsch, calvados, whisky, wine, G. I. alcohol, anything that has alcohol in it, for he has no cultured taste in his drinking habits); (3) to go home.

There he stands in his bulging clothes, fat, overfed, lonely, a bit wistful, seeing little, understanding less—the Conqueror, with a chocolate bar in one pocket and a package of cigarettes in the other. He is generous with the chocolate bar and the cigarettes. He will give them to anyone—a child, a pretty girl, a German soldier. After all they cost him little and there are plenty more. But the chocolate bar and the cigarettes are about all that he, the Conqueror, has to give to the conquered.

That is why he is pathetic.

The Americans are great people when there is some specific, definite, concrete task to be done. There are none better at doing things. The winning of the war was such a task, a material undertaking, involving the use of science and machinery and a great expenditure of human activity. The Americans did their job magnificently. But when the physical job was over and the task became a matter of subtle political propaganda for democracy and long-range economic planning for a devastated continent, we were little children who lost our way before we began. On the bottom level, we did not even have the discipline

to behave properly before those we had conquered and theoretically wished to impress with our superiority.

The conduct of the American army in Europe since V-E Day stinks to heaven. It is the unhappy conclusion of the writer that every nation in Europe, including England, will heave a great sigh of gratitude when the last American soldier leaves. They have had enough of us. They are sick of American soldiers. One cannot blame the Europeans. The fault is ours.

American soldiers, let it be understood, means officers as well as enlisted men, nurses as well as WAC's. The writer, who was an officer, feels that the enlisted men as a group actually made a better showing than the officers.

Not a Bad Guy

One does not wish to be unjust. The average American in Europe was not a bad guy, if one may express it in such a trite phrase. He fought bravely. He died by the thousands. He was generous to both Allied and enemy people with whatever he and the army had. Yet he was a failure as a propaganda agent for democracy, for the American way of life and for himself as an individual.

There were criminals of every type in the U. S. army—murderers, rapists, thieves, gangsters. There were black market specialists who sold everything they could lay their hands upon, from K-rations to jeeps. Some of them managed to get home with thousands of dollars and to secure honorable discharges from the army. Naturally there were criminals and psychopaths in so vast an organization, among both officers and men.

But let us disregard the criminal element and consider the average man. He was far from the restraints of home. He lived an abnormal life. What kind of showing did he make in the eyes of Englishmen, Frenchmen, Belgians, Dutchmen, Luxembourgers and Germans? After many months of observation and an average amount of direct contact with European civilians it is the conclusion of the writer that the American soldier in Europe won for himself unspoken contempt and active dislike.

Where We Failed

This did not have to be the case. The people of England and of the liberated countries, and even some Germans, welcomed the arrival of the Americans with joy. Too much, of course, was not to have been expected. Residents of English and French towns that were overrun with G.I.'s found the situation as unpleasant as residents of American towns found it. The failure of the G.I. was not in this normal irritation that arose from overcrowding and long continued forced contact. His failure was in his own army and in himself. Within himself he failed in his attitude and his conduct.

His attitude was superiority, often loud and arrogant, but even when well mannered it still was there, dripping from his idle words and casual conduct. He could see little in England or on the Continent that was good. To him the people were inferior, their intelligence of a low order, their housing antiquated, their living conditions primitive, their customs absurd.

Unconsciously he assumed the master-race, superman idea. It is incredible how naive and stupid he often was, though he never knew it: men judging whole populations by the few harlots, drunks and black marketeers they met; men from tenant farmer cabins in the south scoffing at the rock houses of European peasants, which were better than any they had ever lived in; illiterates from Brooklyn, Texas and Los Angeles deriding the mellow folkways of ancient European communities; a medical major from Oklahoma who after some months in England hated even English children: "The dirty little bastards are not like American children," he said; another major who had never finished high school and could not speak or write correct English complaining about what he called "the ridiculous languages of these here people"; an army nurse who traveled a hundred miles in a jeep to an army sales store at Frankfurt for a stock of kotex. They asked her about Frankfurt when she returned. "Lord," she said, "I didn't even look at the place. Just another kraut city." But she got the kotex.

Closed Eyes and Minds

The truck drivers, cooks, machine gunners, tankers, the lieutenants, captains, majors, lieutenant colonels, colonels and generals, the WAC's and nurses ranged over Europe. They did not learn much. They were unsympathetic with what they saw. They were so sure of their own superiority, and of the superiority of the United States, that they did not feel there was much to be learned. They passed by the sites of great universities and famous battles and the birthplaces of great men, they were quartered in historic communities, they were often near famous cathedrals, castles, public buildings. Usually they never knew about any of these places. If someone told them, it meant less than knowing where one could get a bottle of cognac. Only a handful tried to see these places.

It never occurred to them that many Englishmen, Frenchmen and Germans soon came to look upon them as uncouth barbarians. The Europeans had better manners than they, and therefore the G.I.'s never knew what these people thought of them. But the Europeans knew very quickly what the G.I.'s thought of *them,* for no one has ever accused the American officer or enlisted man of either subtlety or good manners.

The attitude expressed itself in conduct. The master race began to act up. The conduct of the average soldier in European towns and countryside was at the least noisy and boisterous. At the worst it was criminal. The average was odious and disgusting.

The G.I. (and officer) considered any young woman fair prey and did not hesitate to make a pass at her. He chased women openly all over Europe, not merely professionals but any woman. He was as esurient toward the liberated women of the filthy work camps in Germany, and toward German women, as toward any others. If there has ever been in all history a completely undignified, undisciplined, sexually immature male, he was the American officer and enlisted man in Europe, thrown into the midst of a continent whose moral standards confused him utterly and which he soon assumed did not exist.

To the Europeans he was an absurd and dangerous figure in his sexual prowl. Decent women began to fear him and to stay at home. Perhaps the army will never

publish the number of rape cases it sent to court martial. One may only guess at the number of those that were never tried. The writer has talked with both officers and enlisted men under death sentences for rape. Probably few of them were actually executed.

Soldiers on a Spree

It also was a heavy drinking army. Here, as in other matters, the soldier followed the good old American way. He drank not with discretion and good manners, but like a beast. And so he went down the busy streets of London and Paris, Liège and Brussels, Huy and Namur, Rheims and Marseilles, elbowing civilians off the sidewalks, fighting and brawling with his companions and sometimes with civilians, singing his obscene songs, cursing and shouting at the top of his voice, insulting the women he passed, having a grand carousal, but hardly impressing the natives with the superior quality of the Americans.

Possibly the most irksome thing of all to Europeans was simply the gross bad manners of the Americans. Soldiers expressed their violent, ill informed opinions of a people, a country, a city, in loud voices anywhere. They never seemed to know, or perhaps to care, that many Europeans spoke English and understood their words. It was unpleasant even to some Americans to sit in an English pub and listen to a loud-mouthed American soldier curse the English. It was embarrassing to find oneself in a car crowded with civilians in the Paris metro while a couple of half-drunk G.I.'s abused the French with profane vulgarities.

The insensitive manners of the Americans appeared in other ways. They were fat and well fed (4,000 calories a day) and dumped good food from army messes upon garbage heaps. This in the midst of hungry people. They were extragavant and wasteful with everything—food, clothing, gasoline and all of their equipment. They usually had fuel, even if they broke up the furniture of their requisitioned quarters to get it, while civilians around them suffered. They flaunted their wealth and plenty. The writer will never forget the bitter comment of an Englishman about the medical captain who was quartered in his home. "I don't mind that he smokes his cigarettes without offering one to me," he said. "But when he eats his candy bars in front of us without offering one to my little girl, I get up and leave the house." The writer knows this captain.

Stealing Was Stealing

The U. S. soldier also failed to win friends by his prodigious looting activities. He pillaged not only shot-up German towns, but French, Dutch and Belgian also. Often he was quartered in a private home, a public building, a chateau, a castle. He promptly mailed home the contents of the building—silver, china, pictures, linen, ornaments, anything not too large to go into a mail sack. He proved to be an adept at stealing, and strangely enough did not seem to regard it as stealing. Officers and nurses were as guilty as enlisted men, perhaps worse. Their opportunities were often greater.

From England to Germany they have had enough of the Americans. It is not that they actually hate us. It is merely that they have had to put up with so much from us. Perhaps they understood us no better than we understood them, though probably they did. Certainly our allies realize that they could not have won the war without us. But we have been so loud, so boisterous, so crude and often so obnoxious that they will be glad to see the last American soldier leave. It may be that the Germans prefer that we stay a while, but it is not because they like us.

In Germany in particular it is unfortunate that we have failed to make a good impression upon the people. There was an obligation to make a good impression, in behalf of democracy and our way of life. We have not made it.

The army did little to control the conduct of its soldiers. Some of its policies actually encouraged the orgy that has occurred. Except for major crimes, few men were ever punished for their gross behavior before civilian populations. But the individual soldier must bear most of the blame. He lacked the character and the pride to make a good showing for himself, his army and his country.

There were, of course, decent people in the army, too.

BOOKS

History and Anatomy of Liberalism

THE LIBERAL TRADITION, A STUDY OF THE SOCIAL AND SPIRITUAL CONDITIONS OF FREEDOM. *By William Aylott Orton. Yale University Press, $3.50.*

FIRST OFF, the reviewer wants to say that he likes this book so much that he does not even begrudge the author its title, which the reviewer had noted down years ago as the title for a book he intended to write some time—and may yet write. There is still room, for the theme is not easily exhausted and it may be viewed from many standpoints. The determining factor is one's conception of the nature of liberalism, or, more fundamentally, one's conception of the nature of man. Almost equally determinative is the question as to what institutions and patterns of organization, past and present, religious and secular, a writer on this topic feels constrained to defend.

Professor Orton's slant appears to be a commitment to the defense of the Catholic Church. I do not mean specifically the Roman Catholic Church. He is obviously not a Roman Catholic. A certain affinity with the mood of Mr. T. S. Eliot is discernible, but he is a better "liberal." Dr. Orton sees—and rightly—that "the fundamental values of the liberal tradition were in fact exemplified, formulated and wrought into the texture of Western society by Christianity." But he also sees that fundamentally Christian heritage as preserved and transmitted almost solely by the Catholic Church which, until the Reformation, was exclusively Roman. My own estimate of the relation of the medieval church to any form of liberalism would be very different, but it need not be expounded here. Because of this predilection for Catholicism, he is hampered in adequately recognizing, though not entirely estopped from admitting, the hindrances that the unified Christian organization (i.e., the church) put in the way of every expression of liberty which

it deemed prejudicial to its own unity and to its own power.

He speaks very gently of the consolidation of spiritual and temporal power in papal hands. For example: "Thus the papacy found itself—not altogether by accident, and not altogether with regret—possessed of a very considerable stake in temporal affairs; just as the United States, in its disinterested endeavor to bring the four freedoms to every part of the world, finds itself possessed of an ever widening chain of naval and air bases." This is a rather masterly understatement of, for example, the ambitions and policies of an Innocent III who took over the kingdoms of England, Portugal and Aragon as fiefs of the holy see, annulled Magna Charta and excommunicated the barons who supported it. The United States would have to annex Canada, Mexico and Argentina to make the comparison sound.

As might be expected, scant respect is shown for the dissenters and revolters who led forlorn hopes in the days when Europe had a more or less unified culture under centralized control. They were eccentrics or rabble-rousers, "oversentimental reformists," giving vent to "an impulse to smash the furniture." The recognition of the contribution of liberal secular thinkers in the seventeenth and eighteenth centuries, though inadequate, is considerable, especially in the case of John Locke, partly because he realized that "an aggressor gains no right" by a successful war, and partly because he held a strict doctrine of private property, upon which now only the church of Rome stands "dogmatically firm."

Protestantism is blamed for the rise of the "divine right of nations" and of kings. Might it not be rather plausibly argued that this came by natural imitation of the divine right of empire and especially the divine right of papal rule for centuries? The idea of one-man rule by the authority of God was not invented by any Protestant king. It is at least as old as the Roman emperors, each of whom was *divus* Augustus; and it was acclimatized in Christendom by the spiritual sanction given to the status of the emperors of the Holy Roman Empire; but it gained its highest and widest expression when a bishop of Rome, Boniface VIII, claimed to be, by divine right, the temporal as well as spiritual lord of all kings and princes. When the pope's claim to universal lordship was rejected and the empire broken up, what could be more natural than that the kings of some of the emergent nations should clutch at their shares of that divine authority for autocratic rule which the pope had claimed all for himself?

As the reader will surmise, this book is full of controversial interpretations of history. That is one thing that makes it so interesting. A few items have been criticized. I could cite far more for enthusiastic agreement. The man's heart is right, his scholarship is mature and comprehensive, and his style is a delight to the ear and to the mind. The book bristles with ideas, and it comes out at the right place with an enlightened and Christian understanding of the nature of the fundamental problem now confronting the nations.

W. E. Garrison.

Books in Brief

Now Is the Time to Prevent a Third World War. *By Kirby Page. Author, La Habra, Calif., $1.00.*

Being a pacifist does not mean, to Kirby Page, merely shutting one's eyes, gritting one's teeth, and declaring, "We won't fight!" It includes that declaration, but also positive attitudes and active steps to prevent the war from which pacifists will have to abstain if it comes. In this book—appropriately issued in the now familiar *One World* format, which permits much material at a small price—Mr. Page devotes more space to history and factual data than to argument. There are detailed surveys of the causes of the two world wars, the course of events leading up to each, and the events between them. This is, to be sure, history written for a purpose, but it is honestly studied and objectively set down. Judgments, interpretations and exhortations are clearly recognizable as such. To use journalistic terms, the author does not editorialize in his news columns. When he does editorialize, it is not to recommend specific procedures for the adjustment of international issues or to pass judgment upon diplomatic policies, except insofar as these run counter to the pacifist program. The positive recommendations seem to be summed up in the advice that churches and Christians shall express the "determination to take Jesus seriously by trusting good will and pacific means, and by repudiating and opposing military training and preparedness to wage atomic war and all resort to armed conflict."

The Faith of a Protestant. *By W. Burnet Easton, Jr. The Macmillan Company, $1.50.*

Protestantism is a positive thing (*pro,* for, and *testari,* to bear witness). It arose when there was need to bear witness for gospel truth and Christian freedom, in opposition to a system which distorted one and suppressed the other. There is still need to oppose error, but still more need to testify for the truth. In this small but highly valuable book, Professor Easton (department of religion, Massachusetts State College) is not a protester, in the ordinary sense, but a *pro*testifier. In the chapter on the church, he necessarily indicates the differences between the Roman Catholic and Protestant views and gives his reasons for accepting the latter. This is the extent of the book's anti-Catholic content. For the rest, it is purely positive except where it shows the inadequacy of some Protestant views in comparison with others. Protestant faith exhibits many varieties. The author does not attempt the impossible task of expounding *the* Protestant faith. Instead, he describes and explains the faith of *a* Protestant. Consequently, not all Protestants will agree with all that he says, though very many will, and all will agree with his great central affirmations. The treatment is brief and clear, but not oversimplified. The author does not dodge such delicate and controversial topics as the physical resurrection of Jesus and the doctrine of the Trinity. The book merits high commendation and wide use.

Books Received

(Some of these will be reviewed.)

Preface to Poetry. By Charles W. Cooper. Harcourt, $3.00.

The Light Is Still Shining in the Darkness. By Kirby Page. Author, La Habra, Calif., 50 cents. "Thirty complete services of worship with scripture, hymns, spirituals, prose readings, poetry, prayers and litanies," for the most part in the form of dialogue for a leader and three or four additional voices.

Science, Liberty and Peace. By Aldous Huxley. Harper, $1.00.

Prayer, the Mightiest Force in the World. By Frank C. Laubach. Revell, $1.25.

Minerva's Progress: Tradition and Dissent in American Culture. By Alfred E. Cohn. Harcourt, $2.00. Scarcely anybody can be as wise as a wise old physician who has risen to distinction in his profession and meanwhile has kept a diagnostic finger upon the pulse of society. Dr. Cohn, member emeritus of the Rockefeller Institute for Medical Research, generalizes with erudition and understanding upon the interplay of tradition and dissent in the growth of American culture and in past and present educational policies. His criticisms are pungent but always urbane and good-natured. He sees no promise in the current wave of neo-Thomism.

The "St. John's [College] Adventure," with its "great books" curriculum, is called "a false scent." "These are not tired radicals; these are timid souls afraid of the uncharted future." A provocative and stimulating book.

Christianity in Crisis. By Eric Montizambert. Cloister Press, Louisville, Ky., $2.00.

Trials of Great Men of the Bible. By Clarence E. Macartney. Abingdon-Cokesbury, $1.50. Sermons on the "trials" (in the broad sense) of fourteen biblical characters from Abraham to Paul.

Pointed Story-Sermons for Young Folks. By P. G. S. Hopwood. Revell, $1.50.

Public Men In and Out of Office. Edited by J. T. Salter. University of North Carolina Press, $4.00.

PAMPHLETS

Piano Transcriptions of Gospel Songs. By Frederick Hayashi. Moody Press, Chicago. Easy arrangements of twelve hymns with added harmonies and occasional variations. Sheet music size.

Trading With Asia. By Shirley Jenkins. Institute of Pacific Relations, 1 E. 54th St., New York, 25 cents.

America's Changing Frontiers. By Mark A. Dawber. Friendship Press, 25 cents. On rural and industrial America and some of its minority groups.

Messages from Europe. By Yope Bartels and Philippe Maury. Friendship Press, 35 cents.

For a Literate West Africa. By Margaret Wrong. Friendship Press, 25 cents.

Building Your Marriage. By Evelyn Millis Duval. Public Affairs Committee, 30 Rockefeller Plaza, New York, 10 cents.

Wings Over America, The Future of Air Power. By John Stuart. Public Affairs Committee, 10 cents.

What Shall We Do About Immigration? By Maurice R. Davie. Public Affairs Committee, 10 cents.

Restless India. By Lawrence K. Rosinger. Foreign Policy Association, 22 E. 38th St., New York, 35 cents.

The Fever in the Drum. By Harry William Nelson. Author, Pleasant Valley Road, Groton, Conn., 50 cents. Earnest verse, of man's fever and nature's calm.

The Gospel in Homespun. By Costen J. Harrell. Tidings, Medical Arts Bldg., Nashville 3, 15 cents. Seven messages on the parable of the prodigal son.

Evangelize! Why? By E. Stanley Jones. Tidings, 10 cents. A discussion of the motives of evangelism.

Evangelistic Preaching. By Roy H. Short. Tidings, 25 cents.

The Essentials of Evangelism. By Ralph Spaulding Cushman. Tidings, 25 cents.

The Primer of Evangelism. By Charles C. Selecman. Tidings, 10 cents.

The United Nations Charter, Text and Commentary. National Peace Council, 144 Southampton Row, London, W.C.1, 1/-.

Democracy and Peace. By Christopher Dawson and Malcolm Spencer. National Peace Council, London, 6*d*.

New Model for Europe? National Peace Council, London, 6*d*.

CORRESPONDENCE

The Vatican Embassy Fraud

EDITOR THE CHRISTIAN CENTURY:

SIR: The facts given in your patriotic editorial, "The Vatican Embassy Fraud," ought to be distributed in every church. They demand a Paul Revere awakening of the nation against the outrage against the Constitution and the Protestant faith of this shameless political maneuver. Protestantism can win America if the Protestants quit their bickering and realize that Rome has not changed and will do again what it has done in the past if it becomes ascendant.

Interlachen, Fla. CHARLES DEW. BROWER.

EDITOR THE CHRISTIAN CENTURY:

SIR: In thankful appreciation of your editorial, "The Vatican Embassy Fraud," I have written the President expressing my vigorous disapproval of this fraudulent act. I would urge, if I may be so bold, that thousands of others do the same. The time has come for true Americans to speak their minds on a few things, and this is one of them.

First Christian Church, ARTHUR A. HYDE.
Hammond, Ind.

EDITOR THE CHRISTIAN CENTURY:

SIR: Let me commend you for the courage evidenced in your discerning editorial on "The Vatican Embassy Fraud." In this leadership you merit the support of the whole of American Protestantism. I believe if we are heard frequently enough and loudly enough this unholy alliance with the Vatican may be terminated.

Temple Baptist Church, C. C. MEEDEN.
Baltimore, Md.

EDITOR THE CHRISTIAN CENTURY:

SIR: I have just finished reading your editorial "The Vatican Embassy Fraud." Let me heartily commend you on your consistent and courageous stand on this most deplorable situation. All true lovers of Christian liberty, and all loyal supporters of the Constitution, surely feel the same way about it. Perhaps if we had more editors who would attack the problem with the same frankness and force, they might get some action from Washington that would relieve "Count Taylor" and his aides at the Vatican of their jobs.

Moorhead Baptist Church, O. P. MOORE.
Moorhead, Miss.

EDITOR THE CHRISTIAN CENTURY:

SIR: Your editorial on the Vatican embassy certainly should awaken the non-Catholic American world. Bishop G. Bromley Oxnam is courageous enough to speak out. Why do not the Federal Council of Churches and the International Council of Religious Education make their voices heard? The Vatican was always pro-fascist and pro-nazi until it saw that the Allies would win.

The Roman Church has lost prestige all over the world except in the United States of America. Its relations with our government give it a prestige which it would otherwise lack. This has made it possible for the Christian Democratic party, which is the Catholic party, to poll so many votes in Italy.

In my opinion it has been through Myron Taylor's affection for the Vatican that the Roman curia, which is detested by all patriotic Italians as the enemy of Italy, has been placed on a pedestal and worshiped.

As I understand this question, big business, American and English, is against Russia. The Roman Church is against Russia. Therefore let us battle the Roman Church to the limit to avert another war.

New York, N. Y. CHARLES FAMA, M.D.

[Telegram]

EDITOR THE CHRISTIAN CENTURY:

SIR: YOUR EDITORIAL VATICAN EMBASSY FRAUD IS SPLENDIDLY DONE. WHAT CAN WE DO?

Westminster United Presbyterian Church, WILL W. ORR.
Des Moines, Iowa.

EDITOR THE CHRISTIAN CENTURY:

SIR: After I read the editorial on "The Vatican Embassy Fraud" I agreed with it but asked myself, "What can I do?" The Christian Century should take the lead in presenting the matter to the church press. In addition, you could publish an article on different steps laymen should take to bring the issue to a point in

Congress. My feeling is that if someone would take the lead there are enough interested persons to see the matter through.

Nevada, Mo. FREDERICK C. LOW.

EDITOR THE CHRISTIAN CENTURY:

SIR: You are to be congratulated for that scholarly and fearless article on "The Vatican Embassy Fraud." In reading the article the question that came to my mind was, "Why don't we do something about it?" There are many Protestants in all the communions that are very much concerned about it, but there is no central office where they can unite in their protests against this fraud.

I would suggest that The Christian Century establish headquarters for a pressure group which will have the one objective of forcing this matter to an absolute showdown. You have done a splendid job in crusading. Now is the time to organize for action. If you are willing to form the nucleus, I am sure that you will hear the welkin ring you hope for.

Our Saviour's Lutheran Church, WALTER G. LITKE.
Albany, N. Y.

The India Pledge

EDITOR THE CHRISTIAN CENTURY:

SIR: Robert Root's report of the ad interim committee meeting of the International Missionary Council and your editorial on the so-called missionary pledge in India (Memorandum A) are inadequate and even misleading at one point. Modification is referred to in the report and criticized in the editorial without any indication as to the modification contemplated. A comparison of the present Section 3 (b) of Memorandum A and the amendment proposed by an unofficial group in New York will make the matter clear. The reference to "conference" means the Conference of Missionary Societies in the United Kingdom and the Foreign Missions Conference of North America.

Section 3 (b): "Before recommending any society the conference concerned will obtain from it a declaration recognizing that all due obedience and respect should be given by its members to the lawfully constituted government, in whatever part of India/Burma they may be, and that, while carefully abstaining from political affairs, it is its desire and purpose that its influence, insofar as it may be properly exerted in such matters, should be so exerted in loyal cooperation with government and that it will only employ agents who will work in that spirit."

The proposed modification reads as follows: "Before recommending any society the conference concerned will obtain from it a declaration that its purpose is to carry on religious and philanthropic work and such other cognate activities as contribute to the development of the Christian church and not to engage in political propaganda or activities directed against lawfully constituted government." At least some of those who favor abrogation of Memorandum A realize that revocation at this late date is problematical and therefore accept the above modification, since the retention of Memorandum A in some form does preserve certain facilities for non-British missionaries, states the authentic attitude of Protestant missions toward governments and does provide a formula which may be useful elsewhere in the disturbed conditions widely prevailing in the postwar world.

International Missionary Council, L. S. ALBRIGHT.
New York, N. Y.

[The "proposed modification" given us by Mr. Albright was not approved at Geneva, and it has no standing comparable to the action of the Foreign Missions Conference. However, it was offered as an alternative to that action. The fact that it received some American support probably served to confuse the Geneva meeting and contributed to its disappointing decision. We disagree entirely with Mr. Albright's conclusion.—THE EDITORS.]

No Amnesty for C. O.'s

EDITOR THE CHRISTIAN CENTURY:

SIR: In a letter to The Christian Century Roy M. Youngman asks: "Would it not be well . . . for our President to . . . give these men [the men in prison because they refused to register for Selective Service] immediate and complete amnesty?" The answer to this question is an emphatic No. One has nothing but admiration for a man who believes something enough to go to prison for it. But a man who has this much courage will not ask to be "let off." He knows the price of his acts and will pay it gladly and ask no favors of anyone. These political prisoners made a serious mistake when they did not view with more realism the legal status of the conscientious objector. In previous wars he had no legal status at all. In this war his right of having sincere religious scruples was clearly recognized as legitimate. If the men who are now in prison chose to "abdicate" from a society which recognized their right to religious freedom and conscientious scruple against war, then they have no recourse in asking to be returned to that society before they have served their terms.

U. S. Naval Hospital, OLIVER READ WHITLEY,
Sampson, N. Y. Chaplain, USNR.

But Still They Starve

EDITOR THE CHRISTIAN CENTURY:

SIR: Several weeks ago Chaplain (Capt.) John A. Troxler refuted your contention that there is starvation in the American zone in Germany. This refutation came as a surprise. However, it can hardly be the whole truth.

For instance, a friend of mine, after many months of anxious waiting, received a letter from his mother saying, "I now weigh only 90 pounds and of earthly possessions I have nothing left." After all, a man believes his mother as much as anyone else.

Those who wish to know more about this matter should read a speech given by Homer E. Capeheart in the Senate of the United States, February 5, 1946. I judge that this senator is speaking the truth.

Presbyterian Messenger, WILLIAM L. KILPPER,
Dubuque, Iowa. Managing Editor.

Are the Uniat Bishops Dead?

EDITOR THE CHRISTIAN CENTURY:

SIR: It is seldom that The Christian Century errs in its reporting of religious or secular news. I believe, however, that there was an unconscious slip in your editorial paragraph about the "reunion" of the Ukrainian Uniat Church with the Russian Orthodox Church. Judging from the available reports, it was not a "council of bishops" of the Uniat Church which decided in favor of reunion. The three names signed to the manifesto announcing the decision are Gavril Kostelnik, Mikhail Melnik and Anton Pelvetsky. No one of these men holds episcopal rank. They are priests who have been appointed by the secular authority of the Soviet government as members of a "Committee of Initiative" to prepare the absorption of the Uniat into the Orthodox Church.

The bishops of the Uniat Church are dead or in prison, according to the meager reports which come out by underground sources from the western Ukraine. The Metropolitan of Lvov, Monsignor Slipyj, and the Bishop of Stanislawow, Monsignor Chomyszyn, have apparently died in prison in Kiev, while several adjutant bishops have been arrested. It is noteworthy that no one claiming episcopal status has signed the manifesto in favor of joining the Orthodox Church.

What has been taking place in the western Ukraine is an application in the religious field of the political tactics which Communists employ in countries under Soviet control. Those who fall in with the demands of the new regime are rapidly promoted. Those who do not experience unpleasant reprisals. The tsarist regime persecuted the Uniats; Poland, in its days of power, was sometimes intolerant toward the Orthodox. But what is taking place now in the western Ukraine lacks even the excuse (if it is an excuse) of sincere religious bigotry. An atheistic state, for purely political reasons, is forcing some of its new subjects to exchange one form of what it considers "opium" for another.

Cambridge, Mass. WILLIAM HENRY CHAMBERLIN.

NEWS *of the* CHRISTIAN WORLD

Debate Purge of Japanese Clergy

Younger Pastors Ask Resignation of All Wartime Church Officials—Claim White Slavery Still Exists

TOKYO, March 20.—The dissatisfaction prevalent among the younger Japanese clergy for the past few months came to a head Monday when a group of 40 young pastors met at Asagaya Church, Tokyo, and stated as their opinion that all wartime officials of the Church of Christ should resign at once. This statement was not primarily aimed at any particular leaders, but was meant to express the need to divorce the church from its wartime connections and to effect the fundamental reorganization of Christianity that is required to deal with the postwar situation. Despite the increasing demand for this move, it is reported that Mitsuru Tomita, president of the Church of Christ of Japan, and other officers will remain at their posts until November. Tomita, according to Soichi Saito, well known Christian leader, had offered to resign, but the board had voted that he remain. The present members of the official board, in addition to Tomita, are Shiro Murata, Santaro Akimoto, Michio Kozaki, Raiichi Manabe, Mrs. Tamaki Uyemura, Takeo Katsube and Tokushige Hiraga.

* * *

Propose Bible Institute

Last week at the monthly meeting of Protestant army and navy chaplains, a group of Japanese Christian leaders took part in a forum to discuss means whereby American chaplains could help the Japanese Christians. A number of chaplains have been speaking before school and church groups upon invitation of the Japanese. Bible study groups and joint meetings with "Y" organizations and Service Men's Christian League units have also been held. Plans are under way for the early organization of a Bible institute in Tokyo. At the chaplains' meeting one of the Church of Christ leaders who is active in the promotion of the institute alleged that the established seminary was too tainted with Barthianism and "too scholarly" to meet the immediate need. A number of chaplains have been active in the promotion of the institute, and it is reported that the "G. I. Gospel Hour" has taken the movement under its wing. Needless to say, opinion among the chaplains as to the wisdom of the proposed venture is divided. At the next meeting of the chaplains' group the Church of Christ and the two schools will be discussed. The committee in charge of the program consists of Chaplain Helm, former instructor at Meiji Gakuin; Chaplain Chapman, former missionary; and this correspondent, who is chairman of the Protestant chaplains' group.

* * *

White Slavery Persists Despite Law

Despite the "illegalization" of licensed prostitution in Japan, conditions are far from satisfactory. According to a recent report by the Yomiuri-Hochi, white slavery still continues. It was reported that the inmates of the brothels are kept uninformed about their status, and the girls are so deeply in debt that the new law has not affected them. Because of high living costs and shortage of food and other "necessities," the girls' debt to their former owners increases constantly and it becomes impossible to pay off any of the old debt. According to the report, all earnings must be shared equally between the employers and the girls after taxes have been subtracted. Out of the girls' earnings, 20 per cent goes for food and another 30 per cent for cosmetics, clothes and recreation. The Japan Christian Federation contends that the illegalization order has been ineffective because the government has neglected to follow up the law with vocational guidance, complete ousting of red light districts and discontinuance of the practice of advancing money to the girls' parents.

* * *

And So Forth

Stars and Stripes carried a news story March 20 reporting that Toshio Shiratori, former ambassador to Italy, has sent a letter from his cell in Sugamo prison to the present foreign minister urging that Emperor Hirohito adopt Christianity "as the surest means of making Japan a land of eternal peace." He further suggested that the crown prince be given a Christian education.

The breakdown of mail service from the States has been a source of much complaint and dissatisfaction on the part of officers and enlisted personnel alike.

Orders were being issued this week for return to the States of a large group of "surplus" chaplains now in Japan. It is expected that another group will soon be on its way home. HERMAN J. KREGEL.

German Confessional Group Asks Denazification

Dismissal of pastors who are still pronazi was demanded, according to Religious News Service, in resolutions adopted at a recent two-day meeting in Darmstadt of the Council of Brethren, which represents the so-called Confessional wing of the Evangelical Church in Germany. The meeting was presided over by Pastor Hans Asmussen. The council urged all German Protestant churches to adopt as their own the Stuttgart declaration affirming the German church's share of the nation's war guilt. The executive committee of the Evangelical Church in Germany, meeting in Frankfurt, announced that it would postpone adoption of policies for "denazifying" the church until its next meeting, May 1. The proposal had been brought before the committee by the Council of Brethren. The committee also decided to postpone a recommendation by the council for clarification of the Stuttgart statement on war guilt. The meeting of the executive committee heard reports that the statement is the subject of lively discussion in the western zones, but has been virtually ignored in the Russian occupation zone. Many churchmen, disturbed because the statement is being regarded as political, want its religious character emphasized more fully.

Query Catholics On 'Liberalism'

Ministers Ask if They Support Views in Spanish Catechism—Reply Charges that the Term Is Misinterpreted

SYRACUSE, N. Y., April 4.—Widespread interest was aroused in western New York over a statement in the *Buffalo Evening News,* signed by eight well known Protestant ministers, suggesting that "an official of the Roman Catholic Church" clarify the position of that church concerning the new Spanish catechism. The statement was issued after a news article had reported that the Catholic Church in Spain is using, in compulsory religious courses in both state and church schools, a catechism denouncing liberalism for defending liberty of conscience and worship and freedom of the press. The ministers asked whether the Roman Catholic Church in America supports the teachings of this catechism, and if so, how it can at the same time support American ideals of democracy. John J. Scanlon, S. J., assistant pastor of St. Michael's Church, gave an answer in a Sunday morning sermon. He explained that "the defamatory insinuations and rash judgments" of the Protestant clergy were based on a misinterpretation of the word "liberalism," which was used by the church in a special technical sense, and that the statement did not deserve an official reply but rated comment because of the interest it aroused. He asserted that Catholics would protest as vigorously as any of their fellow citizens against a denial of the four freedoms to any group.

* * *

General Opposes Conscription

Gen. H. C. Holdridge, speaking at a meeting held under the auspices of the local committee against peacetime conscription, argued against conscription on the basis that atomic bombs, radar and jet propulsion have made obsolete the kind of training that 18-year-old boys might be given in 12 months. Army leaders, he said, are still thinking in terms of infantry training involving large groups of men, field maneuvers and use of rifles, though such training has no relevance to modern warfare. He declared that the military mind, because of its peculiar training, is unqualified to handle atomic energy. Nevertheless military men seek to prevent its development for constructive purposes because of their interest in using it as a destructive force. General Holdridge, now retired, is a graduate of West Point, and was formerly a professor there. The association of scientists of Cornell University, with 160 members, has written an open letter to President Truman asking for legislation which will guarantee the full development of atomic energy in the interest of the nation as a whole, and voicing their support of the unamended McMahon bill.

* * *

Presbyterian Alliance Plans Advance

The western section of the Alliance of

Reformed Churches of the Presbyterian System has been meeting in Niagara Falls. It adopted a statement which expressed rejoicing over the progress of the ecumenical movement and urged that the program of the alliance be placed on a firmer foundation "to the end that the distinctive doctrinal standards that united the constitutent churches of the alliance may strengthen and advance the Protestant church in all parts of the world." Hugh T. Kerr of Pittsburgh was elected chairman of the next conference, which will be held in 1947 in Memphis.

* * *

Charges Pastors Neglect Marital Advice

Protestant clergymen have been lending themselves to a careless type of marriage procedure, Edwin T. Dahlberg, pastor of the First Baptist Church of Syracuse, told the ministerial association of the Buffalo area. He reported that surveys in certain parts of the country indicate that 72 per cent of Protestant pastors have no premarital conferences with young people planning marriage, and 85 per cent have no systematic plan of following up young couples after they are married.

* * *

Tells of Italian Gratitude

A letter recently received in the Presbyterian synod office from Howard Y. Yergin, now representing the World Council of Churches in Italy, describes a meeting in Rome of the central committee for Evangelical relief, which he attended. "I wish all Americans who have given to Italian or any European relief or who have sent Christmas packages could have been there," he writes. "Eight thousand of these packages had arrived, late for Christmas of course, but they were here. Several were brought in for the committee to examine. The members had tears in their eyes as they passed the soap around and smelled it. 'No soap in Italy for three years,' they said."

* * *

And So Forth

Casowasco, the Theodore Willard Case estate of 73 acres, extending for a mile on the west shore of Owasco lake, has been purchased by the Syracuse area of the Methodist Church for a conference center.

Robert E. Romig, pastor of May Memorial Unitarian Church, Syracuse, and chairman of the interracial committee of the city council of churches, has resigned from his pulpit to become field representative of the American Association for the United Nations, Inc.

Howard C. Ackley, pastor of Trinity Methodist Church, Schenectady, has been elected president of Green Mountain Junior College, Poultney, Vt.

Richard Stanley Blair of Pittsburgh presbytery has been called to the Westminster Presbyterian Church of Rochester. He succeeds Gordon W. Mattice.

WALTER D. CAVERT.

World Council Will Make Loans for Rebuilding

The World Council of Churches has decided to establish an ecumenical loan fund to help rebuild war-destroyed churches and other religious institutions. The fund will provide loans at a low interest rate from contributions which, it is hoped, will reach $1,500,000.

Communists Lose In Chilean Crisis

Socialists Are Called to Cabinet Posts When General Strike Fails—Ask Laubach to Train Leaders

SANTIAGO, CHILE, March 16.—The struggle between the Communists and the Socialists to control the labor movement in Chile has for the time being ended without civil war and with the Socialists holding the upper hand. More than 70 per cent of the labor unions have publicly repudiated the Communist leadership in those unions. Recently, strikes promoted by Communists in the nitrate and coal-mining regions went on for many weeks. At last the government, the president and vice-president of which are members of the major left-wing party, threatened to sign a decree revoking the charters of the unions unless they returned to work at once. The workers refused, and countered the threat by a demand that the government break relations with the Franco and Perón regimes in Spain and Argentina. Thereupon the government revoked the charters. In turn, the working classes staged a demonstration in the capital against the government; this resulted in a clash with the police in which 11 workers were killed and a dozen policemen wounded. Then the cabinet ministers who represent the left-wing party resigned. The vice-president (the president is absent from his post because of illness) called in the Socialist party to take their posts, following which the Communists called for a nation-wide strike in all productive activities. But not more than 10 per cent of the workers heeded the call.

* * *

Socialists Break with Communists

All this has put the Socialists in a strong position. The Communists, who have long sought to have the Socialists join with them in a "One Workers party," are receiving blows from both the left and the right. The Socialist party is a very important and intelligently led left-wing political force. Just now it is charging that the Communists of this country are more Russian than Chilean and are more preoccupied with the welfare of the Soviet Union than with that of the paupers of Chile. Some time ago the Socialists withdrew from the Democratic Alliance, the organization through which the left-wing parties had previously cooperated, charging that the alliance had not been able to cope with urgent social and economic problems nor with the increasing inflation and speculation in food and rents. Although the tension has lessened, the political situation is still confused.

* * *

Seek to Improve Chile's Public Schools

Chile's progressive young minister of education, Benjamin Claro, has announced that he will invite Dr. Frank Laubach to come to this country to train a number of Chileans in his system of teaching illiterates, so that they may in turn train others. Eventually Sr. Claro hopes to promote a nation-wide campaign against illiteracy. Chile's educational problems rise from three sources: lack of school buildings; the inadequate secondary school program which fails to prepare youth to meet the everyday demands of life; and the 20 per cent illiteracy rate, which has not been reduced in spite of continuing efforts. The government, however, is attacking the problems energetically. Never before have such large funds been voted for buildings. In this second month of our school year, 25,000 more pupils are enrolled in public primary schools than at this time last year. A number of Chilean educators, aided by specialists from the United States, are studying means of improving the secondary schools. They have decided to set up an experimental program which may demonstrate the need for a complete revolution in the orientation of these schools. At present there are only 41,000 students in the public secondary schools. About one-third as many pupils are enrolled in the private Roman Catholic primary and secondary schools as in the public ones.

* * *

Bible Society Reports

At the meeting of ministers and lay leaders of the Evangelical churches in Santiago last week, David C. Breckenridge, American Bible Society secretary for Chile, reported that during 1945 some 225,000 Bibles and Gospels were sold throughout the country. Eric M. North, general secretary of the society, who is here on a visit, addressed the meeting. He told of the world-wide work of the organization. Evangelical churches in this country contributed $600 to the enterprise last year. Other visitors who have addressed Evangelical congregations in Chile recently have been George P. Howard of Buenos Aires; Richard C. Raines of Hennepin Avenue Methodist Church, Minneapolis; and Mary Skinner of the Methodist Board of Education in Nashville, Tenn. Chilean Evangelicals warmly welcomed them.

* * *

And So Forth

Jose Maria Caro, 76-year-old archbishop of the Santiago diocese, was named as one of the South American prelates to be elevated to the cardinalate of the Roman Catholic Church, but he was taken ill on his arrival in Rome and hospitalized; hence he has not yet been invested with the honor. The cardinal-elect has distinguished himself for his charitable enterprises rather than for his intellectual pursuits. Chilean Catholics are holding prayer meetings for his recovery.

A comparison between the consumption of wine and milk in Chile and in the United States shows that Chile's annual consumption of wine is 79.6 liters per capita; that of the United States, 4.5 liters. Chile's annual consumption of milk is 14.5 liters per capita; that of the United States, 159 liters. A distinguished Chilean newspaperman comments that this is a typical difference between Protestant and Roman Catholic countries.

To serve Chile's present needs, 300,000 new houses are needed. The problem has become acute because of the country's average annual population increase of 90,000.

After many years of experimentation and research, the government has announced that abundant oil to meet Chile's needs has been struck in the village of Spring Hill, near Punta Arenas, the world's southern-

most port. Large-scale development must await the arrival of adequate machinery that has been ordered from the United States. PEDRO ZOTTELE.

Debate Health Service

British House of Commons Hears the Medical Association's Fears

LONDON, March 25.—Important discussions on the National Health Service Bill are taking place in Parliament this week. The British Medical Association is scheduled to present its views, and has distributed 50,000 copies of a statement setting forth its objections to the principles on which the bill is based. The doctors believe that the bill provides inadequately for individual initiative and freedom, and accuse the government of planning to make the medical profession a civil service. They fear that if the government takes over hospitals those hospitals will be robbed of the benefits they have gained from local interest and pride. It is certain that there will be extensive controversy over the bill. It will probably not come out of Commons unaltered, and there are sure to be compromises on its measures. But the country will not be permitted to forget that there must be a medical service the benefits of which are open to all, rich and poor alike.

* * *

Free Church Council Is 50 Years Old

The 50th anniversary of the Free Church Federal Council, to be celebrated this week, leads us to look back over the enviable history of this cooperative agency. When it was first formed, its time and energy were claimed for the vindication of freedom in political rather than in economic life. The Education Bill of 1902 led to energetic opposition by the council, under the leadership of John Clifford. From the beginning, the council did much to initiate the united witness of the free churches through evangelistic services led by such men as Gipsy Smith, W. R. Lane and, in later years, F. W. Norwood and Lionel B. Fletcher. While there have been changes through the years in the constitution and program of the council, there has been no change in the continuity of its life. It has not escaped criticism by the free churches, but since it united with the Federal Council of Churches it has enjoyed recognition by the higher bodies of the different denominations. It used to be argued that the council might say things which in no way committed the churches, but today it cannot be said that the federation is without relation to the organic life of the free churches.

* * *

Urges Return to Pride Of Miners in Calling

Lord Lindsay made a speech in the House of Lords March 19 which deserves to be read by all who have a real concern for the problem of the mines. He recalled the high quality of the miners as he knew them 20 years ago in the Rhondda valley, and told how during the last war a former principal of Mansfield College, Oxford, had addressed a group of miners in Northumberland on German theology; 1,200 men assembled on a stormy night to hear the discourse. Those men, Lord Lindsay said, possessed a type of mind found only in men

New HARPER Books

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This clear-eyed book is based upon the author's belief that a historical trend plus armed intervention have committed the United States to an active role in the Far East for at least 50 years. What this means in terms of the nation's interests and the world's welfare is set forth in concrete terms springing from close observation and analysis. $2.00

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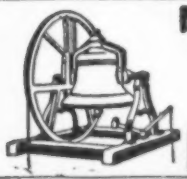

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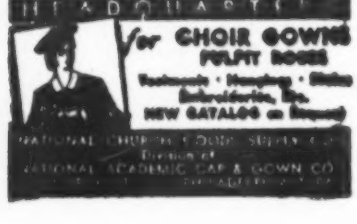

who had the most honorable pride in the world—pride in the craft they exercised in conditions of danger. However, he pointed out, the years of unemployment since that time have broken both the tradition of pride and the habit of children's following their fathers' occupation. Mechanization, he believes, was carried out from the point of view of machines, not of men. We must seek, he declared, not just to improve conditions and give the miners more comfort and money, but to give them back their old pride in their calling and their skill.

* * *

Woman Serves as R.A.F. Chaplain

Elsie Chamberlain, a Congregational minister who has charge of the church in Friern Barnet, north London, is the first woman to hold the post of chaplain in the R.A.F. She is highly esteemed in her church, and has the gifts needed for her new position. EDWARD SHILLITO.

Stress Church Unity

St. Joseph, Mo., Churches Hold Lenten Services on Ecumenical Witness

ST. JOSEPH, Mo., April 2.—A series of Lenten services designed not only to deepen the spiritual life of the community but also to spread knowledge of the ecumenical movement among the people of the churches is being conducted here. Services are held each Sunday evening in Christ Episcopal Church, with the congregations of Westminster Presbyterian, First Baptist, First English Lutheran and First Congregational cooperating. James S. Allen, Christ Church rector, conducts the devotions and the pastors of the visiting congregations deliver the sermons. Offerings are taken for the work of the World Council of Churches. The building is crowded to capacity every week. During Passion Week, services will be held at noon in a downtown theater under the auspices of the St. Joseph council of churches, with Methodist Bishop Charles W. Brashares of Des Moines as preacher. The three-hour Good Friday service, also conducted by the council, will be held in First Christian Church. Lutheran and Episcopal congregations will have their own services.

* * *

Churches Support Higher Pay for City Workers

St. Joseph churches, acting through their city council, have been actively supporting the proposed tax increase for the benefit of low-paid city employees, which is being voted on in today's election. An increase for public school teachers was recently voted by a narrow majority, while proposed increases for firemen, policemen and other city employees were voted down. Church leaders point out that the pay for useful and often hazardous public service is too low to merit Christian support.

* * *

Laymen Speak in Lenten Series

Trinity Evangelical Church, Kansas City, is conducting a series of Lenten services with ministers from various denominations and laymen as guest speakers. "Building Spiritual Foundations" is the general theme. Kansas City Lutherans will conduct the annual open air sunrise Easter service. The message will be given by Virtus Gloe, recently returned from Honolulu, where he was in charge of the Lutheran service center. Ora J. Cohee, new director of the southwestern division of the National Conference of Christians and Jews, will speak to the Kansas City chapter of the organization April 8. Mr. Cohee, formerly chief of chaplains for the 8th service command, has been active in the cause of brotherhood and cooperation for many years. The southwestern division of the conference comprises western Missouri, Kansas, Texas, Mississippi, Louisiana, Arkansas, Oklahoma and New Mexico.

* * *

Notes New Stress On Evangelism

A new consciousness of the multitude outside the churches and of the growing secularism in modern life has spurred churches of the area to new endeavor in the field of visitation evangelism. In Omaha, women representing 57 local Methodist missionary societies met March 29 for a day of prayer for the success of the evangelistic phase of the denomination's "Crusade for Christ." The Missouri Methodist conferences are promoting schools of visitation evangelism. In each town where the schools are held, methods are considered during the day and actual visitation is done in the evening. These conferences have oversubscribed their quota in the Methodist drive for $25,000,000 for postwar rehabilitation and expansion.

* * *

And So Forth

First Presbyterian Church here has called Robert L. McLeod, recently a navy chaplain, as its pastor. Lacy I. Moffatt, retired missionary to China, has been serving this congregation since G. H. Vick left for Charleston, W. Va.

Lewis A. Myers is the new editor of the *Word and Way*, organ of Missouri Baptists published in Kansas City.

Willis E. Howard goes from First Baptist Church, Springfield, Mo., to the pastorate of First Baptist Church, Oklahoma City. James F. Heaton and Dodson M. Nelson, recently discharged from the chaplaincy, have accepted calls respectively to First Baptist Church, Jefferson City, Mo., and Calvary Baptist Church, Kansas City. ADIEL J. MONCRIEF.

Substitute Relief for Easter Flowers

St. George's Episcopal Church, New York city, of which Elmore N. McKee is rector, has announced that the usual Easter offerings contributed by families to purchase flower decorations in memory of departed members would this year be spent instead for the relief of sufferers in Europe, Asia and Africa. Children of the parish, who have always been given blooming plants on Easter Sunday, themselves voted to forego the gifts and asked that the money thus saved be added to the relief fund.

Scientists and Churchmen Join in Pittsburgh

Religious leaders and scientists of the Pittsburgh region, reports Religious News Service, have formed a joint organization to be known as the Tristate Committee of Educators, Scientists and Religious Leaders on Atomic Energy and Related Problems.

Ex-Evacuees Find Adjustment Hard

Southern California Issei Cannot Regain Former Leases—Problem of 'Jap Crow' Churches Two-Sided

LOS ANGELES, April 3.—Of the 30,000 persons of Japanese extraction who were in southern California before the evacuation, 16,000 have returned. Because the issei find it almost impossible to secure leases on the land they formerly worked (Caucasians can continue to hold these farms until the war is declared officially over), most of them have tended to concentrate in Los Angeles. Again, farmers find it difficult to raise the capital necessary to begin operations, since at the time of evacuation they sold much of their machinery at a loss, and a great part of that which was stored has been stolen. Also, community sentiment seems still to be somewhat opposed to the ex-evacuees' return. Many issei have suffered so much during the past four years that they simply haven't the ambition to start again from scratch. Arnold Nakajimi, a young Presbyterian minister studying the situation, reports that many of the returnees are crowded together in garages or temporary shelters. He has found as many as 15 of them sleeping on the floor of one room.

* * *

Should Segregated Churches Be Re-established?

The problem of "integrating" these ex-evacuees into Caucasian churches is not so simple as might be imagined. Nisei do not like the idea of "Jap Crow" churches; they suspect that such segregation as prevailed in the past is a contribution to race prejudice. On the other hand, they are more likely to find marriage partners in exclusively Japanese churches. Both nisei and issei hesitate to join Caucasian churches when asked because of the financial commitments involved. They fear they may lose their present jobs and be unable to pay their church pledges. One nisei who goes about among white churches making speeches testifies that almost invariably he is informed, "We had a very difficult time making arrangements for you to come here. Some of the board members questioned the wisdom of inviting you." Then, after the service, he is often told patronizingly, "After all, we are one in Christ." He adds, "The Caucasians contribute money and provide us with equipment. They scratch us all right, but not where we itch most."

* * *

County Establishes Juvenile Camps

To meet the increase in delinquency among boys and girls, the county of Los Angeles a year ago established a new camp, La Tuna, for junior high school boys from Juvenile hall. The city school system has assigned to the camp teachers with a genuine concern for the character development of the 50 boys who now live there. On the day the camp opened, the boys informed the head teacher that they had no intention of studying. Instead of arguing, the teacher sent for 30 typewriters. Before long the protestants admitted they wanted to write letters home and asked to be taught

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how to spell. The county now has four other camps for boys of high school age and is making plans to establish a camp for girls. The aim is to give boys and girls who are victims of a maladjusted society sympathetic supervision in an environment that will encourage them to become healthy, moderately athletic, self-respecting and socially useful.

* * *

Kirby Page Sets Forth 'Musts'

Kirby Page has left his home in La Habra for a five-month tour across the country during which he will make speeches urging these important "musts" with which his latest book, just off the press, closes: "World government must progressively be established, common problems must be solved by common action, economic and racial justice and fellowship must be achieved, good will and cooperative relations with Russia must be maintained, Germany and Japan must be restored to an honorable and equal place among the nations, empires must be transformed into commonwealths, the race of armaments must be stopped, the system of balance of armed power must be brought to an end, the churches must take Jesus seriously by trusting good will and pacific means and by disentangling themselves from the war system, a mighty movement of peoples must be created so that governments will maintain friendly and cooperative relations and refrain from hostile and provocative actions." The title of Dr. Page's book is *Now Is the Time to Prevent a Third World War.*

* * *

Urges Purchases From Latin America

Devere Allen, head of Worldover Press and student of Latin American affairs, spoke here recently under the auspices of the American Friends Service Committee. Mr. Allen declared that he is convinced that we are in a crucial situation regarding the Latin American nations because they are afraid we are going to drop them now that our wartime need of them is over. "Not having much of a middle class," he said, "Latin American governments cannot derive revenue from income taxes. They have to depend largely on revenue from export taxes." The eight leading progressive nations in South America, he pointed out, have promised their people economic betterment, but if we forget the need to maintain our purchases from them, they will not be able to carry through their programs and will be likely to succumb to counter-revolutions that will bring in totalitarian regimes. Mr. Allen believes that because many American business men are church members, the churches could serve a good purpose by giving sympathetic understanding to this critical problem.

* * *

Aid Heifer Project

The heifer project initiated by the Church of the Brethren is being pushed in southern California by J. J. Handsaker. Some 75 bred heifers have been raised for the project, and Robert Forthman of a local church is already at sea escorting one shipment to a German port.

ALLAN A. HUNTER.

Poll Reveals Sentiment for Presbyterian Union

Seventy-one per cent of Presbyterian (U.S.) ministers, elders and seminary students who have replied to a poll sent out by the *Presbyterian Outlook* favor union of their denomination with the Presbyterian Church, U.S.A.

Ask Sacrifice For Real Peace

Fosdick Urges that People Prepare to Pay the Necessary Price—World Council Committee Meets

NEW YORK, April 5.—In his sermon March 31 at Riverside Church, Harry Emerson Fosdick declared that the nations of the world want peace but shrink from paying the cost of it. He listed as the price of peace the following: surrender of national sovereignty, cessation of power politics, ending of competitive armament, shifting of our economy from self-centered nationalism to cooperative internationalism, overcoming of racial prejudice, building of a real world government without such suspicious remnants of the old order as the veto power in the Security Council. "We desperately need," he said, "to confront this realistic fact: peace is a great good that must be paid for before we get it. Well, look at the price of war! . . . Can peace, therefore, cost anything comparable with the cost of war, that we should shrink from paying it? So let all the people cry until our governments not only say what is so easily said now, that we want peace, but prepare to pay the price."

* * *

Bishop Manning To Retire

Having served 25 years as bishop of the New York area of the Protestant Episcopal Church, William T. Manning this week announced his retirement to take effect Dec. 1. Preparations have been made to celebrate the bishop's 80th birthday May 12 and his silver jubilee as bishop May 11. Bishop Manning has served 57 years in the priesthood and has given 47 years of service in New York city as rector of St. Agnes and Trinity churches and at the cathedral. The great achievement during his bishopric has been the enlargement of the Cathedral of St. John the Divine and the completion of the nave.

* * *

Decker, Cavert Address Council Meeting

The regular meeting of the American section of the World Council of Churches was held Tuesday. John W. Decker, who recently returned from a survey of mission fields, reported a steady growth in missionary and church understanding and in preparations for further collaboration between the Missionary Council and the World Council of Churches through a joint committee. A cabled report was read to the meeting concerning the relief conferences attended recently in Switzerland by Protestant relief secretaries from 13 countries. Delegates listened to an address by Samuel McCrea Cavert of the Federal Council of Churches, who was in Europe for six months this winter helping set up World Council operations. Dr. Cavert said he saw in the council "a new sense of responsibility for what happens" in the world. At the same time he recognized the guilt of all Christians for the situation in the world today. He was certain, however, that future activities of the World Council could be depended upon to improve postwar re-

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lationships. The Commission for World Council Service reported total receipts of $1,490,379.82. Of this amount $385,398.73 came from the Presbyterian Church in the U. S. A. The next largest amount, $219,740.65, came from the Methodist Church. Other denominations which contributed large amounts were: Evangelical and Reformed, $179,363.33; Lutheran Synod of Missouri, Ohio and Other States, $100,000; Protestant Episcopal Church in the U. S. A., $58,986.20; Disciples of Christ, $57,818.70; Reformed Church in America, $55,981.20; Northern Baptist Convention, $51,550.93; and Lutheran World Convention, $50,000.

* * *

Reformed Church Raises Extra $100,000

In an announcement made this week by the denominational headquarters of the Reformed Church in America, it was stated that in the middle of March the goal of $200,000 established by the General Synod for emergency and reconstruction service had been fully subscribed. The ministry and churches, however, were not satisfied with this goal and are "well on the way toward raising an additional $100,000 voted by the synod solely for world relief, a large share of the latter to go for the relief of the church in the Netherlands."

* * *

Plymouth Church Announces Anniversary Building

A building program to cost $285,000 has been announced by the famous Plymouth Church of the Pilgrims in Brooklyn as a means of marking the church's 100th anniversary next May. Plans call for erection of a bell tower and installation of a carillon, renovation of a chapel gutted by fire in 1920, and a memorial organ. The memorial windows from the former Church of the Pilgrims, which combined with Plymouth in 1934, will be placed in the Beecher chapel at Plymouth Church.

* * *

St. Nicholas Church Sale Postponed

Following a meeting yesterday of the trustees of the consistory which governs Collegiate churches in New York city, it was announced that the Collegiate Church of St. Nicholas will for the time being not be sold. A $4,000,000 offer made recently for the property in the heart of the city has been withdrawn. However, 19 of the 33 trustees declared that they still favor in principle the sale. Announcement some time ago that the consistory was considering the offer had raised a storm of protest from members of the congregation, and Joseph R. Sizoo, pastor, asked for divine intercession to prevent the sale.

* * *

And So Forth

Bishop Nicholai of the Serbian Orthodox Church, on a visit to this country, preached at Trinity Episcopal Church Sunday. He appealed for consideration of "man as man," not as a citizen of one country or another, and asked, "Will Christian Americans continue helping mankind in the name of God in all humility as God's debtor?"

Hubert Darrell Jones, pastor of the Freeport, L. I., Methodist Church and for seven years a district superintendent in the New York East Methodist conference, died this week.

J. Henry Carpenter.

Sees Chicago as Lutheran Center

Papers Headline Plan for University in Metropolis—Bar Association Debates Ban on Objector

Chicago, April 5.—Newspapers here headlined the proposal of O. H. Pannkoke, Lutheran theologian, that a top-ranking Lutheran university be built in Chicago. Dr. Pannkoke, who is surveying theological education among Lutheran bodies, pointed out that Chicago is the largest Lutheran center in America. He noted that Valparaiso University, a Missouri Lutheran institution, already holds classes in Chicago and that the Maywood seminary plans to move to the neighborhood of the University of Chicago. In an address to the Lutheran ministers, Dr. Pannkoke argued that the cost of building such a university could be covered if Lutherans would unite for that purpose.

* * *

Bar Association Debates Ban on Draft Objector

On March 30 the Chicago bar association devoted its meeting to a discussion of the U. S. Supreme Court decision which last June upheld a ruling of the Illinois supreme court denying admission to the Illinois bar to Clyde W. Summers, a conscientious objector to war. The bar association evidently is still concerned lest an injustice has been done this young Methodist, an honor graduate of the University of Illinois. Mr. Summers contended that his unwillingness to perform military service did not prevent him from taking the oath to uphold the Constitution. In the bar association discussion, the dissenting opinion of Justice Black was quoted: "I cannot agree that a state can lawfully bar from a semi-public position a well qualified man of good character solely because he entertains a religious belief which might prompt him at some time in the future to violate a law which has not yet been and may never be enacted. Under our Constitution, men are punished for what they do or fail to do and not for what they think and believe."

* * *

Issue Call for National Family Week

The interfaith committee charged with directing the observance of National Family Week, May 5-12, has issued a call the keynote of which is a reminder that the family is the chief casualty of war. "While approximately nine per cent of the armed forces were killed or wounded," says the statement, "the percentage of marriages wrecked during this period rises to several times nine per cent. . . . The family remains the primary unit of life. Churches are built on sound family life, and the family is never truly sound without the spiritual resources of the religion which the churches teach." Members of the committee are T. T. Swearingen, director of adult work and family life for the International Council of Religious Education, Edgar Schmiedeler, director of the family life bureau of the National Catholic Welfare Conference, and Ahron Opher, assistant

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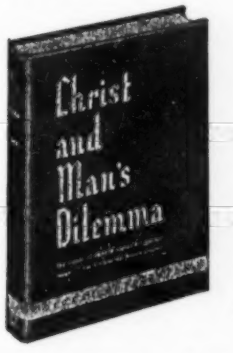

"We are ignorant," declares Dr. Buttrick, "but aware of our ignorance, yet unable to lighten our darkness: we need revelation. We are wicked, but we know our wickedness, yet we cannot overcome it: we need redemption. We are mortal, and chained to mortality, though with a long enough chain to see it for what it is, yet we cannot break the chain: we need a deliverance coming from Eternity."

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to the president of the Synagogue Council of America.

* * *

Miners Do Not Wish to Strike Own Mine

A. F. of L. workers at the Glenridge coal mine near Centralia, Ill., find themselves in the anomalous position of striking against themselves. In 1940, through the encouragement of the widow of the former owner, the miners took over the mine which the management had decided to close as an unprofitable enterprise. Last year the mine turned in a profit of $16,000 in addition to paying workers at full union scale. The workers have asked their national headquarters to permit them to return to work during the current coal strike.

* * *

And So Forth

Eight Chicago hospitals have been helped in developing plans for a full-time chaplaincy service by Frederick Kuether, secretary of the new department of ministry in institutions of the Chicago church federation. J. Leonard Cedarleaf, Mission Covenant minister, has been added to the staff of the federation to take over major chaplaincy responsibility at Cook County hospital under an appropriation from his own denomination and from the woman's department of the federation.

"Victorious Living," the recorded radio program prepared here by Jerry Walker of the International Council of Religious Education, and "Salute to Valor," produced by the National Council of Catholic Men and N.B.C., have been commended by the Federal Communications Commission.

Jacob Hochman, recently a chaplain in the army, has been named director of the council of conservative synagogues of Chicago.

Amelia Sears, formerly general superintendent of the United Charities of Chicago and organizer of the Cook county bureau of public welfare, died March 27. Miss Sears had been a member of the state welfare commission and of the White House conference on children, and was formerly chairman of the board of trustees of Hull House.

CHARLES L. VENABLE.

Offer Seminar on Church And Industry

An opportunity for 30 theological students to learn first hand the problems of the church in farm and industrial communities is being offered in a seminar on church work in industrial communities which will meet this summer in the Detroit area. From June 6 to July 7 the students will study and work in a farm community 35 miles from the city; from July 8 to Sept. 6 they will work in Detroit factories, take part in downtown church programs and study labor conditions in the city. Leadership of the seminar will include experts in the fields of industry, organized labor, education and social work. Director is Owen M. Geer of Dearborn, Mich.

Rule North Dakota City Liquor Stores Illegal

The North Dakota supreme court has declared unconstitutional the operation of liquor stores by municipalities which had declared in favor of such action by vote.

General Deplores Mass Conscription

Former West Pointer Tells Indianapolis Audiences Army Plans Would Encourage Totalitarian Mind

INDIANAPOLIS, April 5.—Compulsory military training and large mass armies are "as dangerous as the Maginot Line complex," Gen. Herbert C. Holdridge, retired, told audiences in this city, which contains the national headquarters of the American Legion. General Holdridge spoke on behalf of the Veterans League of America, of which he is chairman. The army, he said, is "running true to form." It has put its finger on compulsory training, the same answer it has found after every war, and is trying to work backward to find an answer that fits the atom bomb. But the atom bomb, General Holdridge declared, has canceled war out. He did not advocate doing away with an army, but he called for a complete renovation of the army's way of doing things. He recommended abolishing the undemocratic, inefficient caste system and emphasizing scientific training. He pointed out that whereas we now have no enemies, only allies, the military is asking for an army ten times prewar strength. The general deplored also the great price we must pay if we permit "the indoctrination of 18-year-old boys with the totalitarian viewpoints prevalent in the army."

* * *

Army Jobs Are Good Ones

General Holdridge, who graduated from West Point and later taught at the academy, declared that the only conclusion he can reach in trying to discover the reason for the army's insistence on masses of troops in the face of definite proof that such masses are outmoded is that the men at its head simply do not want to break up their "beautiful machine." His discussion reminded this correspondent of an off-the-record comment made last summer by a well known European foreign minister, who said that Joseph Stalin himself is direct, reasonable and not too difficult to deal with, but he is surrounded by some 100 Russian army marshals who find being marshal a good job.

* * *

Butler Offers Lectures

Ministers of Indianapolis and surrounding areas attended a series of five lectures on visitation evangelism given at Butler University's school of religion in March by H. H. McConnell of the department of evangelism of the Federal Council of Churches. The series was part of the school's program offering local ministers the opportunity to attend lectures by outstanding churchmen and scholars. Earlier in the semester, Prof. W. E. Hocking of Harvard University had been guest lecturer. In April, H. Augustine Smith will give a series of lectures on worship and hymnody.

* * *

Large Enrollment in Weekday Program

Religious education classes for fourth grade students are now being offered in 70

per cent of the Indianapolis primary schools and in 6 county schools of Wayne township. More than 3,100 pupils are enrolled in these classes, which are taught by 8 teachers. More than 200 Protestant churches are cooperating in the project, each contributing financially in proportion to its church and Sunday school membership. Florizel A. Pfleiderer, for 17 years pastor of the Sutherland Presbyterian Church here, was recently appointed director of the program.

* * *

Indiana Pastors Meet

Two important state conferences were held during a recent week in Indianapolis. The 700 ministers and their wives attending the state pastors' conference heard addresses by D. Elton Trueblood, Herman N. Morse, Henry P. Van Dusen, Jesse M. Bader, Rockwell C. Smith, W. J. Faulkner and Charles W. Gilkey. Harold W. Turpin of Columbus was named president of the conference for the coming year. At the annual meeting of the state council of churches, Prof. E. R. Bartlett of DePauw University was elected president. The council's department of religious education will hold its 82nd annual convention in Shelbyville June 4-6.

* * *

Disciples Plan Crusade

Leaders among the Disciples of Christ met here recently to plan a long-range program to be known as the "Crusade for a Christian World." Final action implementing the program will be taken at the International Convention of the denomination, which will be held at Columbus, Ohio, Aug. 6-11. Disciples have a number of their board headquarters in Indianapolis. The Board of Higher Education met here in March and elected as its president Harlie S. Smith, president of William Woods College. John L. Davis was re-elected executive secretary.

* * *

And So Forth

To serve the interests of the 8,000 migrant workers who come to Indiana each year for the tomato harvest, churches of the state, in cooperation with the Home Missions Council of North America, have initiated a program of aid. W. J. Briggs, Kokomo pastor, who is chairman of the supervising committee, spends four days a week over a 10-week period in work for the migrants.

Charles H. Winders, who before his retirement had served two Indianapolis Christian churches and before that held pastorates in Hannibal and Columbia, Mo., died March 28. Dr. Winders was the first secretary of the city church federation, and had been temporarily head of the state anti-saloon league and director of Flanner House, Negro settlement house.

William B. Lampe, moderator of the Presbyterian Church, U. S. A., addressed the meeting of the Indianapolis presbytery March 10.

GEORGE WALKER BUCKNER, JR.

A Catholic Church to Honor Dead of Hiroshima

Fr. Hugo Lassalle of the Society of Jesus, who survived the atom bombing of Hiroshima, has announced that a new Catholic church will be built on the ruins of the old city as a memorial to the 200,000 people who lost their lives in the disaster. He reports, according to Religious News Service, that the survivors now in Hiroshima seem to bear no hate toward anyone, but accept the destruction of their city as they would an earthquake or other natural catastrophe. Catholic services are being conducted in a 6-by-12-foot shack.

2,957 Army Chaplains Return from Service

Since last September, 2,957 army chaplains have returned to civilian life, the office of the army chief of chaplains has announced. As of Jan. 31, 5,184 army chaplains were still on duty. Revised casualty lists reveal that 77 chaplains were killed in action; 74 died of non-battle causes, including 5 who died in Japanese prison camps; 243 were wounded and 2 were reported missing.

Fishermen Are Blessed

Attend Annual Seattle Prayer Festival Before Departing on Trip to North

SEATTLE, April 4.—Fishermen from the Ballard district of Seattle sailed on their annual trip to the northern fishing grounds with the prayers and blessing of religion, bestowed in the 17th annual "fishermen's festival." Thirteen hundred fishermen and their friends heard O. L. Haavik, originator of the festival, say: "Men of the sea, it is fitting that you go before the altar today. The Man of Galilee was close to fishermen. Yours is a code of life strong in Christian fellowship." Severin Tynes, president of the fishing vessel owners' association, responded by declaring that there are few things the fishermen look forward to so eagerly as to the annual festival.

* * *

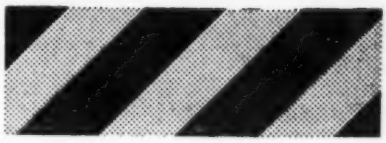
Congregation Builds Own Parsonage

On March 31 the 130 members of the Seattle Church of the Brethren completed the joint task, begun last August, of building a 10-room parsonage for their pastor, Dewey Rowe, and his family. Members of the church had been divided into two teams which competed with each other in the labor. They did all the work in their spare time. Only the plastering and sewer connection had to be delegated to outside contractors. Now the congregation is planning to build a new church on an adjoining lot in the same manner.

* * *

Devotes Life to Care of Ill

Abe Horowitz of this city made a vow three years ago that if a "miracle" should cure him of an apparently hopeless illness, he would from that day on "care for sick people." He recovered, and not long ago he made his 18,000th visit to the sick in King County hospital and in army and navy hospitals of the city. Mr. Horowitz is the only person in Seattle who has never missed helping to serve on Sunday at the Salvation Army Red Shield canteen. He has recently been awarded the west Seattle American Legion's "outstanding citizen" award, and has been presented by the west Seattle Lions' club with a portable canteen to use in his work. He carries gifts of candy, to-



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July 15-19 Auburn Week. Russell lectures by Dr. H. H. Farmer, Cambridge University. Other lectures by Reinhold Niebuhr, H. S. Elliott, M. P. Noyes. Town and Country Church Institute, with Dr. Bertha Paulssen and C. M. McConnell.

July 22-26 James W. Clark, H. P. Van Dusen, W. C. Craig, Paul Irwin, John Knox.

July 29-Aug. 2 Gerald Kennedy, Paul Scherer, Wesner Fallaw, Boynton Merrill, James Muilenburg.

August 5-9 "The Meaning of Psychology for Religious Work." (Sponsored jointly by Commission on Religion and Health of Federal Council of Churches, and Union Seminary.) Harry Bone, Rollin Fairbanks, Paul Tillich, Liston Pope, Thompson Shannon and others.

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bacco, stationery and other items to the patients whom he visits.

* * *

Urges Y.W.C.A. to Work For Brotherhood

At the annual meeting of the Seattle Y.W.C.A. Josiah K. Bartlett, pastor of the University Unitarian Church, reminded the members that "women are the oldest minority in history, but have not yet achieved equality." He urged them to make the best possible use of their resources, to work for world understanding and to encourage true brotherhood in action. Elizabeth Ann Blaisdell is the new executive secretary of the local group. The "Y" residence halls in the city are so crowded that an age limit has had to be enforced, and additional quarters for activities must soon be secured.

* * *

Finds Churches Reluctant To Act

John B. Hanna of the Congregational national council for social action has just completed a tour of the state urging the churches to help in the solution of national and international problems of the day. "People are more willing to discuss problems such as racial injustice," he says, "than to do anything about them. . . . More churches should have the motto of one which reads, 'Enter to worship, depart to serve.' "

BERT G. MITCHELL.

The Church Roll

Edgar E. Snyder, pastor of St. Mark's Lutheran Church, Van Wert, Ohio, has been appointed executive secretary of the United Lutheran Church's Board of Foreign Missions.

Francis B. Sayre, Jr., recently discharged after four years' service as a navy chaplain, has been appointed to head the new industrial chaplaincy program of the Episcopal diocese of Ohio.

Clemens August Cardinal Count von Galen, prominent anti-nazi German Catholic who was elevated to the College of Cardinals at the recent ceremonies in Rome, died March 22 at the age of 68.

In a recent sermon at Washington Cathedral, reports Religious News Service, Lord Halifax, British ambassador to the United States, scored the abandonment of Christianity as the cause of the "dire disaster" of World War II and declared that whole peoples must embrace moral law if Christendom is to endure.

Stanley I. Stuber, director of public relations of the Northern Baptist Convention, on March 30 was given the first award for the "most meritorious public relations accomplishment" in the field of religion by the American Public Relations Association. The award was based on Mr. Stuber's service to the United Church Canvass. Public relations executives in radio, government, labor, management, transportation, education, amusement, religion and research were present at the banquet at which the award was made.

Jarvis Morris, president of the Polytechnic Institute of Puerto Rico, is reported by Religious News Service as having been appointed editor of the reorganized *Presbyterian*, which will appear in its new form about Oct. 1.

Frank Northam of London, for the past six months a member of the British food mission in Washington as assistant to the director general of supply in UNRRA, has been appointed to assist S. C. Michelfelder as business administrator of the material aid program in the department of reconstruction and interchurch aid of the World Council of Churches.

Reuben W. Coleman, formerly with the army and navy department of the Y.M.C.A., has been appointed director of the Federal Council's commission on the churches' ministry to returning service men.

Thomas Dixon, Baptist minister whose novel, *The Clansman* (later made into the famous movie, "The Birth of a Nation"), won him wide fame, died April 3.

For Overseas Relief

The following contributions, which will be equally divided between World Council Service for relief work under church auspices in Europe and the Church Committee for Relief in Asia, have been received:

Alfa Beta Guild, Poplar Grove, Ill.	$ 25.00
Bertha Scott, Westerville, Ohio	15.00
R. E. Kinsell, Santa Fe, N. M.	50.00
Seaman Eddie Stitt	5.00
Mrs. J. Claude Evans, Palmyra, N. C.	35.00
Rev. and Mrs. Edward Watts Gamble, Selma, Ala.	100.00
Mrs. E. Carnell Wilson, Storm Lake, Iowa	5.00
Westwood Sunday School, Westwood, Calif.	204.20
S. V. Anderson, Greenville, Miss.	10.00
Anonymous, Essex, Mass.	4.00
Philo G. Noon, Harvard, Mass.	10.00
Railroad employees of Norfolk & Western Railway Y.M.C.A., Portsmouth, Ohio	7.00
Union Youth Group, Slippery Rock, Pa.	20.00
A Friend, Calif.	50.00
First Reformed Church, East Orange, N. J.	6.00
	$546.20
Previously acknowledged	$8,555.75

Current Feature Films

Prepared by Independent Filmscores
M-Mature. Y-Younger. C-Children

Dark Is the Night (Soviet film). *Drama* based on conflict between collaborators in wrecked Russian town occupied by Germans and lowly citizens hiding fugitive Soviet aviators. Admirable in skill which makes dialogue unnecessary, use of *suspense* and isolated characterizations; typical of other Russian films in simplified black-and-whiteness of antagonists. M, Y

Idea Girl (Univ.) *Comedy* set in song-publishing firm, in which new employee stages amateur contest. *Routine* in conception, with rather weary musical interludes. M, Y

Little Giant (Univ.) *Farce.* Different from usual Abbott and Costello films in that comedy depends on situation rather than on wisecracks alone. Bungling country boy inadvertently impresses vacuum cleaner firm with his prowess as salesman. *Noisy fun.* M, Y, C

Tarzan and the Leopard Woman (RKO) *Melodrama.* Latest in series lacks even the fantasy of earlier entries to save it from *boredom.* Y

Terror by Night (Univ.) Nigel Bruce, Basil Rathbone. *Melodrama* set on train speeding from London to Scotland, wherein Sherlock Holmes foils gang bent on stealing famed diamond, with murders en route. Ending reminiscent of sleight-of-hand solutions, but as a whole, *good detective fare.* M, Y

BEST CURRENT FILMS

For Family: Anchors Aweigh, Bells of St. Mary's, Captain Eddie, National Velvet, Our Vines Have Tender Grapes, What Next, Corporal Hargrove?

For Mature Audience: Colonel Blimp, The Last Chance, The Lost Weekend, A Medal for Benny, Pride of the Marines, Rhapsody in Blue, The Seventh Veil, The Silver Fleet, The Southerner, Spellbound, The Spiral Staircase, The Story of G. I. Joe, They Were Expendable, The True Glory, A Walk in the Sun. 4-17-46

TIMELY!

the book of the hour for 1946. *Hartford Courant*

speaks directly to this "atomic age." *The Chronicle*

now is the time to devise a strategy by which Christianity can be made operative in the world of nations! *Columbia Missourian*

portrays the Number One task of our generation. *Living Church*

here is the strategy required to win the world for Christ. *The Lutheran*

surveys the world scene and interprets Christian opportunity in terms of Christian unity *now*. *Christian Herald*

well-timed; it is ready at hand as churchmen look for guide-posts to the future. *Federal Council Bulletin*

A Christian Global Strategy

BY WALTER W. VAN KIRK

IMPORTANT!

searching, prophetic and sobering. *Bishop J. C. Baker*

dynamic and thrilling. *United Presbyterian*

a challenge to the churches. *Baltimore Sun*

holds that civilization will perish unless some centralization of spiritual forces is discovered. *Religious Education*

presents an over-all, top-to-bottom strategy. *Montreal Guardian*

a tremendous challenge to American Christians. *Christian Observer*

opens the way to genuine global thinking in a time when Christianity sorely needs to regain its pristine universality. *Religious Book Club*

thinks in global dimensions. *The Pulpit* $2.00

The New Leviathan

by PAUL HUTCHINSON

"The church remains as the principal instrumentality by which the freedom of man is to be defended . . . Everywhere in the state we see 'little men with little minds throwing up little words against gigantic problems,' but the church by proclaiming its great word concerning the nature and will of the Christian God makes its contribution to the defeat of Leviathans." *Religious Book Club*

"The book is not pessimistic; it is written in faith and hope. But it is profoundly solemnizing!" *Charles Clayton Morrison* $2.00

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Jesus, according to Dr. Knox, was not a figure lost in the mists of unreality. He was remembered; he was known still; he was interpreted.

He was remembered, and his teaching was a part of the church's thinking. He was known still by the early church and by Paul, to whom he was a living reality. But the church was not content with remembering Jesus: it interpreted him, endeavoring to explain who he was and what he meant to the church. $1.75

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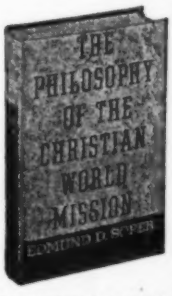

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